The Churchman

THE REV. HENRY N. HUDSON, EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 49.—WHOLE NUMBER 1141.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, JANUARY 29, 1853. AT NO. 9 SPRUCE-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

TRINITY CHURCH,	At 9 A. M. and	3 P. M
ST LUKE'S CHURCH,	8 "	" 5 "
CHURCH OF THE ANNUNCIATION,	9	
CHURCH OF THE HOLY COMMUNION	8 "	' 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.		
EMMANUEL CHURCH,	8½ A. M.	
CHURCH OF THE NATIVITY,	9	
CHURCH OF THE TRANSFIGURATION, ¼ to 9 A. M.		6 P. M.
ST LUKE'S CHURCH, Brooklyn,	8½ A. M.	
On Festivals and Fasts, a *Second* Service at 5 P. M.		
GRACE CHURCH BROOKLYN HEIGHTS,	9 "	5 "
On Fridays, Evening Prayer with Lecture at		8 "

It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar for January.

30 Sexagesima Sunday: second Sunday before Lent.

FEBRUARY.

2 The Presentation of Christ in the Temple; commonly called the Purification of St. Mary the Virgin.

6 Quinquagesima Sunday: next Sunday before Lent.

9 The First Day of LENT, commonly called ASH WEDNESDAY. [Proper Psalms instead of the Psalms for the Day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the portion of Scripture appointed for the Epistle.]

13 First Sunday in Lent.

16 }
18 } Ember Days.
19 }

20 Second Sunday in Lent.

24 St. Matthias the Apostle.

27 Third Sunday in Lent.

Poetry.

The Lent Jewels.

A JEWISH TALE.

BY THE REV. RICHARD CHEVENIX TRENCH.

In schools of wisdom all the day was spent:
His steps at eve the Rabbi homeward bent,
With homeward thoughts, which dwelt upon the wife,
And two fair children who consoled his life.
She, meeting at the threshold, led him in,
And with these words preventing did begin:
"Ever rejoicing at your wished return,
Yet am I most so now: for since this morn
I have been much perplexed and sorely tried
Upon one point which you shall now decide:
Some years ago, a friend into my care
Some jewels gave, rich precious gems they were:
But having given them in my charge, this friend
Did afterwards nor come for them, nor send,
But left them in my keeping for so long,
That now it almost seems to me a wrong
That he should suddenly arrive to-day,
To take these jewels, which he left, away.
What think you? Shall I freely yield them back,
And with no murmuring? so henceforth to lack
Those gems myself, which I had learned to see
Almost as mine for ever, mine in fee."

"What question can be here? Your own true heart
Must needs advise you of the only part:
That may be claimed again which was but lent,
And should be yielded with no discontent.
Nor surely can we find herein a wrong,
That it was left us to enjoy it long."

"Good is the word," she answered; "may we now
And evermore that it is good allow!"
And, rising, to an inner chamber led,
And there she showed him, stretched upon one bed
Two children pale, and he the jewels knew,
Which God had lent him, and resumed anew.

Selected Matter

From the Church Review.

The Right Sources of Moral and Political Knowledge.

We have been used to hearing it said that "knowledge is power"; and very likely we may have come to understand that maxim of Lord Bacon's, in quite another sense than he mainly contemplated. For, in the superb temple of thought reared by that wonderful man, the scope of this maxim is not so much that knowledge is the source of power, as that power is the test of knowledge. That only is to be received as truth, which can be translated into power. For truth is all compact of operative virtue, and cleaveth to the very pith of things; and if it enter the mind, it will naturally germinate into operation, and blossom out into effects. And for the gaining of real knowledge the mind must leave to interrogate itself, and invocate its inward oracles, from whence can come at best but a barren imitation of knowledge, and steadfastly interrogate those external workings of which truth is the life and law. And if the matter of our thoughts be drawn from thence, nature will readily acknowledge it as well known to her; it will recombine freely with her elements; so that the mind will come to have a control over her energies and operations; at first meekly submitting to things, and thereby at last conquering them, and harnessing them into its service.

And because this way of knowledge was to begin and for some time proceed by submission of mind to the order and measure of things as they are, therefore it is, perhaps, that men were so loth to come into it, and are still so prone to fly off from it. For man in the impotent pride of reason aspires to worship a truth of his own making, and to have a spring and fountain of knowledge in himself, in the plenitude of which he can overrule or outface all external sources; deeming his glory to consist in weaving a web of arguments and conclusions out of his innate stock, whereby he may force the mind's assent: whereas, indeed, such assent ought only to follow that which, drawing in and closing with nature, forces the concurrence of things; the mind thus arming itself with nature's laws by first obeying them, and training itself under and up to them, and so at last standing firm and strong, yet humble, in a knowledge that comes with a demonstration of power.

Moreover, this way of knowledge required men to begin by resigning their fancied freedom of mind, to the end that they might become free indeed. For if the mind work upon external matter, its faculties must need be tied to the conditions of that whereon it works: if it seek truth by intercourse with things, it is indeed protected from error and delusion, but then it is also restrained. Whereas, in working upon its own self-generated issues, it has no restraints, and can order all things after a way of its own. For where there is nothing to be seen, there is of course nothing to limit or bound the vision: the sight never seems so free and far-reaching, as when it is without an object; and therefore it is that men, when bending their eyes on vacancy, are so apt to fancy themselves gazing into the abysses of the infinite. Or, to vary the figure, if men build upon the ground of facts, their work is all circumscribed to the scope and the shape of its basis; but in building upon nothing all these circumscriptions are at once got rid of; there is nothing to hinder their framing the structure precisely as they think it ought to be.

From all which we may perhaps gather how apt the mind is, when undisciplined to the order, and unfurnished from the storehouse of things, to be most gratified with that which fosters the conceit of its native liberty and sufficiency. Whereas, on the other hand, truth has first to be received, and for sometime observed, as law, before the mind can grow up into the knowledge and love of it as truth. And we may often see men puffed up by inoperative notions into enormous talkers and reasoners, who would be quickly nonplussed and taken down, should they undertake to harness their notions in with things, and set them at work; since this would at once prove them to be good for nothing beyond the mind that hatched and bred them.

So much for Lord Bacon's maxim, "knowledge is power"; its meaning being, that efficiency in doing is the only competent pledge of excellency of being; that whatsoever is not convertible into power, should be ruled out of the domain of knowledge into the limbo of opinion and and fancy; a pretty bauble, perchance, for children, but no fit companion for men, whose honor is, to dwell in the strengths of reason, whose satisfaction of mind stands in a real good suitably applied. And in the spirit of this maxim as thus explained, that great Lawgiver of science and Liberator of the human mind often urges against the Schoolmen, that "they sought for truth in their own little, narrow world, not in the great and common world." His complaint is, that "as in the inquiry of divine truth, their pride inclined to leave the oracle of God's Word, and vanish in the mixture of their own inventions; so in the inquisition of nature they ever left the oracle of God's Works, and adored the deceiving and deformed images which the unequal mirror of their own minds did represent unto them." That is, they refused to turn their faculties outwards upon surrounding objects and materials, and preferred to remain shut up in the little cell of their own thoughts, and kept diving into themselves, and pumping their spirits for a knowledge of things. And the result was, not a fund of solid and durable matter, but little else than an infinite agitation of wit: there is no abiding fruit of their labors, none of the substantive and operative knowledge which has since grown from the ingatherings of observation and experience, but a continual flux of airy and ineffective notions, and "thoughts with things at strife." In short, their work came to nothing, because they still kept spinning from themselves the spider-web of theory and speculation, instead of building up a firm and stable body of science out of the facts and objects and processes that lay about them.

Of course this ransacking their own spirits for knowledge was a fruitful sources of self-delusion. Without any external test and measure of truth, accepting for right and good whatsoever gratified their minds, they had no protection against the subtleties and juggleries of self-love. Hence they were always getting tangled and tied up in the spinnings of their own brain. Because they were treading upon nothing, they still fancied they were soaring; because they were not in contact with the solidities and realities of earth, they thought they were rising above them, and bathing in the pure streams of celestial verity. Stratagems, manœuvres, and skirmishings of logic, these they conceived to be the sinews of knowledge, the forms and motions of reason, the figures of truth: and they often went to war with mere wind-mills of the mind, mistaking them for armed and threatening giants. Thus they were ever bewitched and enthralled with self-generated spells and illusions, which, however, would have been broken and dissolved at once, if brought to the test of stubborn facts: indeed, any attempt to give them a foothold or roothold in the solid ground of nature would have manifested their unreality, and that they were but bubbles of the brain.

Such is the folly of men's trying to excogitate and evolve the science of things from themselves, instead of going to nature, and sitting at her feet, and shaping their reasonings to her works, and compelling their minds into a recognition and reception of her laws. It need hardly be said, that the taking such a course is to be of those who are described as "ever learning, and never able to come to the knowledge of the truth," and who, forasmuch as they never come to this, therefore never see cause to unknit or relax the nerves of self-confidence.

But, wherefore, are these things spoken now? Are they not as a thrice-told tale? Does not every body acknowledge them, and act upon them? Was not the Schoolmen's method of science exploded and done for long ago? And does any one now think of coming at the truth of things otherwise than by the light of observation and experience? And have not the use and application of these powers filled the world with so many trophies and triumphs, and so tamed and tied the energies of nature to the mind and hand of man, as to put it out of question for the old barren and unworking method ever to be resumed? Such are some of the queries which we have all along contemplated, as not unlikely to start up in the reader's thoughts; and therefore we hinted at setting off some nook where the soil may yet be turned with chance of profit.

In the natural sciences, those which concern the elements and operations of material nature, it is very true that right arts of investigation are now too firmly rooted in use to be shaken down, and better known than to need insisting upon. Great indeed must be the revolution of thought, the mental undoing, before men can again fall to groping in the narrow cells and cavities of their own understanding for such matters as the structure of the solar system, the laws of light, or the virtues of plants. Touching these things, and such as these, man has fully learned not to seek for knowledge in himself; and it is scarce worth the while to tell men how to go right here, since they could not well go wrong if they would. And because men cannot well go wrong in these things, therefore, perhaps, they are the more likely to do so in some others. For as man, if he forsake the Fountain of living waters, yet cannot forsake his thirst, and so goes to hewing out broken cisterns for himself; so in turning away from a given object or exercise of pride, ten chances to one he carries his pride along with him. To forsake old idols is not enough: unless we also forsake our idolatry, we shall be apt to find or make new idols, and to worship them all the more vehemently, forasmuch as they are new. And so, perchance, it hath happened or may happen here. One form of error and mental vice has indeed been cut off, but the root and principle thereof still remain: the old seed of evil, in virtue of which man has ever aspired to be a law and a truth unto himself, is yet in his being; and that its growth in one direction has been stopped, rather augments than otherwise the likelihood of its sprouting forth in another.

The special aim, then, of this article is, to insist on the same methods and tests and measures of truth in the department of moral action and investigation; in all questions concerning the principles of social, civil, and political order and reason; in whatsoever touches the functions of the citizen and the state; in a word, the whole broad, deep, rich complexity of spiritual elements, whereby men are knit together in a common life. As in the former case, so here we would say with the utmost emphasis, let your motto be, truth as it is in operation, not as it is in speculation: settle with yourselves once for all, that nothing is to be received for true as it gratifies the mind, or meets the demands of logic, or seems to flow from some admitted principle, or is apt stuff for popular harangues and agitations of thought; but simply as it hath been put to work, and made to do something; thus showing that it is owned by nature, is of her privy council, and has its root in the very life of things.

And we submit that it seems a little questionable, whether between this and the other departments of thought a sort of compensation have not in some measure taken place; the right grounds and methods being, perhaps, the more forsaken here, forasmuch as they are followed there. For it would be considered that as the Schoolmen went into themselves, and kept beating and squeezing their own spirits for the science of natural things, and so were still tossing on the waves of uncertain speculation, each man having his several system, and every system being subject to continual change, as not having substance and weight enough to lie still; so in questions of virtue, duty, right, the doctrine and practice now are, for men overmuch to invocate their own hearts, and listen to the dictates of an inward sense, and trust in what they call, and no doubt think the voice of God speaking within them: nor did the former come out more ignorant of nature, than the latter do or will of the subjects in hand. For, if we bethink ourselves soberly, this process of beating to and fro in the halls of the understanding can as little help us to the treasures of social, civil, moral, and religious wisdom, as to the reason and working of material things.

Thackeray's Lectures.

The New York Baptist *Recorder* moralizes and sermonizes, *apropos* to the subject of Thackeray's lectures, as it is bound in duty to do, we suppose, in its regular vocation. It is a fact we cannot deny, that Fielding and Smollett are, as authors, vital; their genius having breathed into them the breath of immortality, has settled that beyond dispute. Is Thackeray to ignore them? Is he to tell the truth about them or not? He did tell the truth. He confessed to the "*liquorish* truth" of Tom Jones. Because, however, that gentleman, who is as undeniable a fact as human nature itself, lapses occasionally into vice, are we not to approve of and be strengthened by his virtues, his manly hatred of cant, hypocrisy and infidelity? And there are honest parson Adams, pure souled Amelia, and virtuous Joseph Andrews, are we to deprive ourselves of such exemplars, because forsooth, Fielding, true to weak human nature, has set them off with a contrast of vice. As for Humphrey Clinker, we commend to the *Recorder* the kindly human sentiment in which Miss Tabitha found consolation, when she spied out the nakedness of her postilion.

As for the "cheap editions of Smollett's and Fielding's novels, that have been reprinted in the city, and for which the *Recorder* is told that Mr. Thackeray's lectures have created an enormous sale," these, we would inform the anxious moralist, are old stereotype editions which have been in the market a long time.

"If Fielding is commended under such circumstances," says the Baptist *Recorder*, "he will be read." So he will under any circumstances, and we do not fear for the consequences, for we honestly believe they will be moral. We believe Paul deKock to be a much slandered man: "give a dog a bad name," &c.: but as for Eugene Sue, we hand him over, without a recommendation to mercy, to be dealt with according to the law of the strictest of the sect of the *Recorder*. The *Recorder* says that there is nothing in the works of Paul de Kock and Eugene Sue that can compare for unmitigated filth and grossness with some of these novels (meaning, doubtless, those of Fielding and Smollett), which have been made the subject of critical commendation in Thackeray's course of lectures. Even if it were so, which we deny, if we had occasion to speak of them or of Eugene Sue, would it be honest or right to shut our eyes wilfully to any good that might be found in them, in other words, to commit a pious fraud in order to condemn totally, whatever might be the motive. But in Fielding and Smollett there is more virtue than vice, and quite the reverse in Eugene Sue. The tendency of the latter is to sensuality, that of the former, to manly self-restraint.

Thackeray was serious enough and sad enough in speaking of them on occasion. Did he spare the men, of whom rather than of their writings, he was talking?

There are parts, certainly, in these novels, that we would not like to read aloud to a sister, a daughter, or a son. So much we will acknowledge in answer to the question of the *Recorder*, but we have no doubt as good and orthodox men, as he is, have not hesitated in a past age to do so. This is, moreover, no test of the morality of a book. There are many things proper to be read and known, that are not proper to talk, or read aloud about, in a promiscuous gathering of old and young, men and women.

We have something to say on Thackeray and *his* books, which we must adjourn to another week. —*Literary World.*

LORENZO DOW.—The best anecdote of Lorenzo Dow that we have seen is, that being one evening at a hotel kept by one BUSH, in Delhi, N. Y., the residence of the late Gen. Root, he was importuned by the latter gentleman, in the presence of the landlord, to describe heaven.

'You say a good deal about heaven, sir,' said the General, 'pray tell us how it looks.'

Lorenzo turned his grave face and long waving beard towards the General and Mr. Bush, and replied with imperturbable gravity,

'Heaven, my friends, is a vast extent of smooth, rich territory. There is not a *root* nor *bush* in it, and there never will be.'

THE PIERCE FAMILY.—In a History of Hillsborough, N H., by Charles J. Smith, Esq., the names of the children of Gov. Pierce are given, as follows:—Elizabeth A. Pierce (only child by the first wife), was married to Gen. John McNiel, deceased, and survives her husband. Benjamin K. Pierce, who became a colonel in the U. S. army, is not living. Nancy M. Pierce, wife of Gen. Solomon McNiel, died in 1887, age 44. John Sullivan Pierce died in Michigan, in 1825. Harriet B. Pierce married Hugh Jameson, Esq.; died in 1837, aged 37. Charles G. Pierce died in Utica, N. Y., in 1828, aged 25. Franklin Pierce, (President elect,) born Nov. 23, 1804. Charlotte died in infancy, and Henry D. Pierce, a resident of Hillsborough.

SINGULAR CIRCUMSTANCE.—We are told that when the news of the death of Judge Marvin, of Saratoga Springs, was communicated to a colored woman who was long a servant in his family, she was so overcome by her feelings, that she fell to the floor a corpse.—*Alb. Register*.

Meeting of the Toronto Church Society.

(From the Canadian Churchman of Nov. 11, 1852.)

Yesterday the special general meeting of the incorporated Church Society of the Diocese of Toronto to consider what steps should be adopted for the purpose of carrying into effect the provisions of the Statute 14 and 15 Vict. clxxv., took place in the St. James' Parochial School. The meeting had been summoned to meet at the Society's House, but from the number of members who came to town during the morning, it was resolved to assemble in the above more spacious premises.

Prayers having been said by the Lord Bishop, the Secretary read letters from several persons who had been prevented from attending, containing suggestions as to the course which they conceived should be followed by the meeting. These parties almost unanimously recommended that the appointment to rectories in the diocese should be vested in the Bishop.

The Right Reverend Chairman then addressed the meeting as follows:—

REV. GENTLEMEN AND GENTLEMEN:

This special meeting of the Church Society has been summoned to take into consideration the 14th and 15th Victoria, chap. 175, entitled, "An Act to repeal so much of an Act of the Parliament of Great Britain passed in the 31st year of the reign of King George the Third, chap. 31, as relates to Rectories, and the Presentation of Incumbents to the same, and for other purposes connected with the Rectories."

When this statute passed the Legislature of the Colony in August 1851, I happened to be absent Confirming, and knew nothing of its provisions till my return: this I very much regret, because it would have been my duty to petition against it, as not only invading the prerogative of the Crown, and inconsistent with the respect due to the National Church, by ignoring the Bishop in matters in which he is officially interested, but as introducing a mode of transacting Ecclesiastical business unknown to the Church Catholic in any age or country. I had, nevertheless, some consolation in the hope that it would not be sanctioned by the Imperial Government, and that its reference to England would be the last we should hear of it.

In this I am disappointed; for while on a journey of Confirmation last summer I learned that the measure had been returned with the Queen's approbation, and, having been proclaimed by His Excellency the Governor-General, in the usual manner, had become the law of the province. No copy of the Act has ever been officially sent to me, nor was it without some difficulty that I procured one late in September: and on the first assembling of the Society in October steps were taken to convene this special meeting.

What the motives may have been which suggested this Statute in its present shape, I am unable to conjecture; but the greatest opponent of the Church could scarcely have devised a measure more pregnant with trouble and perplexity, as is already mournfully proved by the numerous and conflicting schemes set afloat to arrange its requirements. Let us, then, my brethren, earnestly pray that the Divine Spirit may preside at our present deliberations, and overrule them for good.

So much has been said about the Rectories in an unfriendly spirit, and so little in their defense, that very few persons possess any correct knowledge respecting them, while numbers conceive them to be a monstrous evil, which ought as soon as possible to be abated.

This being the case, a few remarks on their origin, number, and present value, may not, on the present occasion, be unseasonable. For were it generally known that lands equal in quantity to the whole of the endowments attached to the Rectories might have been purchased for a trifling amount, even so late as 1818, and that they confer on their incumbents no power beyond what a lease for life gives to its holder, we might reasonably hope that the prejudices and hostility against them would soon pass away, or become too feeble to produce a renewed agitation.

The number of Rectories established by Lord Seaton towards the close of 1835 and beginning of 1836, was 57, but of these only 44 were completed before his lordship's departure: these were endowed with lands amounting in all to 17,368 acres, giving an average of about 400 acres to each Rectory. Thirteen remained incomplete. The necessary documents were, indeed, prepared; but the Governor's signature was, for some cause, not affixed to them.

A considerable portion of the land which forms the endowment of the Rectories was set aside at the first settlement of Upper Canada, during the time of General Haldimand, Lord Dorchester, and General Simcoe, and the remainder was made up of Clergy reserves. At that early period the waste land of the Crown had acquired no money value, and while bestowed gratis on all applicants, they continued at a mere nominal price. In 1798 only ninepence per acre was offered for School lands, and so recently as 1818 lands might have been purchased in the shape of Military and U. E. rights, at about one shilling per acre—that is, a quantity of land equal to the whole endowment of Rectories might have been obtained for less than a thousand pounds, and although the colony has greatly prospered since that period and lands are much enhanced in value, this sum exceeds all that the Rectories can, with any plea of justice, be said to have cost the public.

Such is the true estimate of the property belonging to the 44 Rectories about which so much clamor has been raised.

These Rectories are scattered over the whole province of Upper Canada, an area of more than 30,000 square miles; some of them, having been more than half a century in possession of the Church, are much improved, and have churches and houses built upon them. A few still remain a wilderness, but the greater number have been partially cleared at the expense of the Incumbents and their congregations.

If it be asked why a matter of so little value and importance could excite so much violence and obloquy, the answer is, that to pull down the true Church of God—the Church of the Sovereign and of the English Nation—appears to be the favorite object of the greater number of Protestant denominations with which we are surrounded; and while blind to the increasing power of Romanism, they take delight in crippling and destroying the only Church capable of withstanding that of Rome. No matter how pitiful the case may be, if it can in any manner be nourished and worked up into a grievance to damage the Church of England—the acknowledged bulwark of the Protestant Faith—they rejoice in its application.

In regard to the legality of the Rectories an attempt was made some years ago to set them aside as having been established without authority. From inadvertence, or some other cause, the principal portion of the required evidence was withheld, and under this defective statement of the case, the present Chief Justice of England, Lord Campbell, was induced to pronounce them invalid, but the moment the wanting documents were supplied, he changed his opinion and declared them legal.

A similar wish to discover some fatal error in establishing the Rectories moved the House of Assembly, in 1837, to examine them carefully, but after a searching inquiry all was found honest and upright, and, as some amends, the Assembly resolved, by 38 to 20—

"That the House regards as inviolable the rights acquired under the patent by which the Rectories have been endowed, and cannot, therefore, either invite or sanction any interference with the rights thus established."

In reference to the proceedings Lord Glenelg, in his despatch of the 26th of December, 1837, says—"On the part of her Majesty's Government, I cannot hesitate to avow our entire adoption of the principle by which this resolution was dictated." We have, therefore, no ground whatever for apprehending a different result from any future investigation, than that arrived at by the Crown officers in England and the Legislature of the Colony.

From the constitution of the Protestant See of Quebec in 1791 to 1833 our Missionaries were all appointed at the recommendation of the Bishop. In 1833 the Parliamentary grant for the support of the Church in the Colonies was withdrawn, and the *Society for the Propagation of the Gospel* assumed the support of the Church in Canada. Since that time the Bishop under their instructions has made all the appointments, and although reference was sometimes had to the Government in regard to such as were still supported from the Crown Revenue, no obstacle was thrown in the way of the Bishop in filling up vacancies. Nor after the creation of the Rectories was there any change or interference with the Bishop in recommending to vacancies, because the Government well knew that a land endowment of 400 acres in a great measure unproductive was of little use, till the Bishop stepped forward in behalf of the *Society for the Propagation of the Gospel in Foreign Parts* to supply the stipend. In fact the recommendation of the Bishop even when required was deemed a matter of form, for the Government never stood in the way of his nominations, not even with respect to the appointments of Archdeacons. Thus all such matters went on in the greatest harmony. Nor indeed in my simplicity did I anticipate any change in the mode of appointment, notwithstanding this offensive law—although a meeting of the Society was necessary to sanction its continuance.

The statute under consideration enacts an entirely different mode of filling up vacancies from the former practice, so far as the Rectories are concerned, but offers no reason for the change, and yet its provisions cannot be carried out without the assistance of the Propagation Society and the Bishop.

Let us suppose that on creating the Rectories the Government had insisted on appointing without reference to the Bishop—their nominees might indeed have been put in possession of the respective endowments, producing in some cases a small revenue, and in other cases nothing; but if the Bishop saw good reason to withhold his consent, there would have been neither stipend nor institution, for both must pass through him. So will it be now unless due care be taken to prevent it, for the Society cannot possess more power than the Crown from which it has been transferred. And though no such difficulties might occur, it is well to notice them, in order to show the necessity of adopting, not some wild and agitating theory, but a practical and equitable arrangement. From all this it appears that the power of appointment has ever been virtually in the Bishop, and of this the Government was fully aware, and therefore never questioned his recommendations.

And who, it may be reasonably asked, is so well acquainted with the merits and demerits of his Clergy as the Bishop; and who is prepared to deal with them so tenderly and considerately? With no one else can the responsibility of appointment be more safely lodged; for if the responsibility be divided among many, it ceases to to be felt. Who can judge so accurately of the claims of each individual Clergyman as the Bishop? and who so anxious to give weight to the long tried and successful services of the aged Presbyter, or so ready to attend to the just expectations of the people, when not frivolous, but of a substantial character?

In fine, this Act surrenders the power of nominating to the Rectories, which was theoretically in the Crown, to a large public body, which from its numbers can have little or no feeling of individual responsibility; but as the Crown could not surrender more than it possessed, and never did or could act except through the Bishop, so must it be with the Society, for it can no more dispense with the concurrence of the Bishop than the Crown could do.

The Church patronage known in Europe, is either part of the prerogative of the Supreme Power, the Emperor, King, Prince, &c., or arises directly or indirectly from the establishment and endowment of a Parish or Parishes, by individuals or small societies, such as colleges, corporations of towns, &c.; but the Act under consideration is a novelty in the management of Ecclesiastical affairs, and requires the spirit of love and conciliation to bring it into useful operation. It must not be forgotten that the Rectories are not yet benefices in the true meaning of that term, nor will many of them be for a great number of years. Only one or two can at present support the Incumbent in common decency and comfort. The rest of the 44 must depend, as they have always done, on the *Society for the Propagation of the Gospel* for their maintenance, dispensed through the Bishop of the Diocese.

Were the Rectories rich or comfortable livings, there might perhaps, in this calculating age, be some show of reason for changing the manner of appointment; but when there is in truth little or nothing to give away, contention about the nomination becomes unseemly, and for the present in some degree ludicrous.

It may perhaps appear to some that I am pleading for myself, but there is no one present more free and independent in this respect than I am. The appointments to Parishes and Missions have been to me, as they must be to any one, an anxious and onerous duty; it is a power not to be coveted by any who have experienced the many perplexities with which it is accompanied. Moreover, I have had no relatives or friends to provide for or to promote merely as such, and I fearlessly challenge any one to bring forward a single instance of my preferring an applicant, except from long and faithful services, superior acquirements, or a necessary regard to the peace and well-being of the Church. But even were I of a grasping disposition, surrounded with expectants and flatterers and sufficiently weak to yield to their solicitations, I have, in truth, almost next to nothing to give, and were it otherwise, my time is too short to work much evil. A very few years at the most will terminate my labors and separate me from all earthly cares, and this among the rest. It would not, therefore, be worth my while to contend on my own account for any particular sort of action; but feeling that the office of Bishop has been overlooked, and his acknowledged rights interfered with, not merely by this statute, but in the various plans which our obliging, but, I fear, inconsiderate friends have, without solicitation, offered for our adoption, it is due to my function and character, and that firm integrity of purpose, which I hope ever to maintain, to appeal from, and oppose any course which may in the slightest degree infringe the undoubted rights of our holy Catholic Church and her ministry; for it shall never be said that the first Bishop of Toronto permitted, without decided remonstrance, the curtailment of privileges which our Prelates in Canada have always exercised, because from a false delicacy he was ashamed to defend them.

In all my appointments I have proceeded without fear or favor, weighing with an honest mind the just claims of my elder brethren, who had served faithfully, and paying due regard to the upright feelings and opinions of the people of the Parish, who being now called upon to assist in the support of their Clergymen, have acquired the title to increased consideration.

From these remarks it appears obvious that the practical operation of the Act under consideration, in any other way than the one I suggest, must, from the small value of the endowments, be somewhat distant; and long before that period can arrive the division of the Diocese will have taken place, and the patronage, coming through the hands of three Bishops, under such regulations as may be thought good, will cease to be an object of much solicitude and envy.

Hitherto the great difficulty has been to find Clergymen to fill vacancies, and to meet applications with promptness, *and in this* not excepting the Rectories, some of which are far less desirable than many of our Missions. I have at this time a Rector who has resigned in order to retire on a pension granted him by the *Society for the Propagation of the Gospel in Foreign Parts* for long service; but, although I have been anxious to relieve him for some months, I have not been able to effect it; for no settled Clergyman is disposed to take it.

The truth is, our livings are so poor that our respectable families decline to bring up their children to the Church; and hence it frequently happens that we cannot, till after long delays, fill vacancies or open new Missions.

I am at this moment writing to the *Society for the Propagation of the Gospel in Foreign Parts*, urging upon them to send me four or five Clergymen to fill stations of importance.

Were the different Parishes to do more for their Ministers, and to consider it a pleasure—as it is certainly their duty—to support them in decent comfort, our Students in Divinity would increase, and the pressing and embarrassing wants of the Diocese would be more promptly remedied.

Now, if it be desirable for a parish to acquire a just influence in the nomination of their minister under such regulations as the peace and order of the Church render necessary, that congregation has only to provide wholly for his maintenance, and enable the Parent Society to transfer his salary to some one of the remote settlements, where the inhabitants are yet struggling with the forest for their daily bread. To pursue this course is not merely the duty of every respectable congregation which at present draws assistance from the small public fund at the disposal of the *Society for the Propagation of the Gospel in Foreign Parts*, and which may soon be swept away, but imperative upon every Christian who sincerely prays for the extension of the Church to the waste places of the diocese.

In the meantime, every exertion should be made to render the endowment of each Rectory, with the aid of its congregation, available for a comfortable income, that the support it now requires from the funds of the Church may be given to missions less favored. And this wished-for object, when accomplished, will enable us to open forty-four new Missions without increasing the charge on the public fund. And it would have the further advantage of leaving the appointment as a matter of amicable arrangement between the Bishop and the congregation, instead of placing it into the hands of comparative strangers.

The like mode of settling the patronage in a friendly and paternal way, would extend to all parishes supporting their ministers, for when they do so, and there are no valid objections or canonical impediments, they become deserving of a prevailing voice in the appointment.

In regard to an advisory council to keep the Bishops in order, it is hoped that they will have their Deans and Chapters, their legitimate advisers, long before the patronage of this poor Missionary Church can produce either suspicion or inconvenience.

THE FIRST POETRY WRITTEN IN AMERICA.—The following facts were taken from the archives of the Historical Society, Boston.

The first poetic effusion ever produced on American soil, originated in a circumstance which was handsomely explained by one of the full bloods of the Jibwas (or as we call them, the Chippewas). All those who have witnessed the performances of the Indians of Far West in our city, must recollect the cradle and the mode in which the Indians bring up their children. Soon after our forefathers landed at Plymouth, some of the people went out into a field where Indian women were picking strawberries, and observed several cradles hung upon the boughs of trees with the infants fastened upon them—a novel and curious sight to any European. A gentle breeze sprung up and waved the cradles to and fro. A young man, one of the party, peeled off a piece of bark and wrote the following, which has been repeated thousands of times by thousands of American matrons, very few of whom ever knew of, or cared for, its origin.

"Lul-a-by babe upon the tree top;
When the wind blows the cradle will rock:
When the bough breaks the cradle will fall,
And down will come lul-a-by babe and all."

A VENERABLE LADY.—The venerable widow of Col. Alexander Hamilton received visits at Washington on the 1st inst., and though at an advanced age retains her affability and cheerfulness, her memory, and her interest in public affairs.

There is in the city of Newark a remarkable fireman's dog, almost as celebrated as the old "Tiger" of the "town of Boston." This canine member of the Department attaches himself permanently to No. 5, with which "machine" he runs. He belongs to the Company, having no particular owner, and is on good terms with all the members, by whom he is maintained at their engine-house. No sooner is an alarm of fire given in any part of the city, than he barks joyfully, and will run ahead of the engine, barking and frisking when it rolls out, but paces along very demurely when it is returning. Of all other noises but fire alarms, he is regardless—evidently having a full perception of his duties, in which he greatly delights, of running and watching the "machine," but not to be enticed away from his vocation by any lesser matters.

RELIGION FOR THE REPUBLIC.

We must *nationalize* our aims, and our labors. We must not look so much to the immediate, numerical growth of the Church, as to *the publishing of its Gospel among the people*, with farsighted certainty, that the seed which the Church scatters in this spirit will be her own harvest, in the end. Let us look, then, at the people as they are. We are pleased to observe a general interest arising, both at home and abroad, as to the population of our country, and the sources of its enormous increase. An estimate into which we had purposed to enter, in connection with our subject, has happily been prepared to our hands, by an able contemporary, and just in time for use; and we are so well satisfied of its good sense and trustworthiness, that we adopt its results without hesitation. It would seem, then, that our population must now amount, in round numbers, to about *twenty-five millions of souls*. Of these at least *fifteen millions* are of Anglo-Saxon stock; and after subtracting from the remainder, *three millions and a half*, for our poor countrymen of African mixture and descent, it is a large allowance to divide the *six millions and a half*, that are left, among our Irish, Germans, and French. Such a people constitute the American Republic.

We have fifteen millions of Anglo-Saxons, so-called, with Anglo-Saxondom woven into every fibre of our national fabric; the warp and woof of whatever is characteristic of our laws, manners, thoughts, and enterprises. The very fair exhibition of facts, on which we depend, and to which we have already referred, reduces it to a demonstration, if it had not been evident before, that we not only are still an Anglo-Saxon people, but that such we must continue. Our Anglo-Saxon bone and sinew, blood and brains, are the fundamental element of the Republic, and as such are destined to absorb, or rather to transfuse all other elements; to refine them by its own assay, and to give them its own image and superscription. It is true we are largely taking in the Celtic influx, but so are we receiving a due proportion of the Teutonic tide; and the mingling produces a very congenial combination with our original stock. We have no dislike of a little Celtic commixture; but fie on the demagogue that would keep it by itself, and set it against the residue of the nation! If ever it comes to that, as we think it never will, we will show it a Waterloo defeat, by the force of strong arms, a good cause, and the grace of God.

And here one word as to the working of our naturalization-laws. They have their evils, but, on mature reflection, we are inclined to pronounce them wise and wholesome. They secure the speedy obliteration of what is foreign, and by transmuting the *peregrinus* into the *civis*, transfer him to the domestic side of the account. The naturalized foreigner becomes an American, and begins to watch with us, with mingled jealousy and magnanimity, any marshaling of alien interests. We have no doubt the hatless Cardinal of St. Patrick's, would, on the whole, prefer to keep an "Irish brigade" among us, excluded from citizenship, by law, and hence subject to his own drill, as a hostile power in the land, incapable of mingling and absorbing itself into the mass of the American people, and always ready to unite with a foreign foe, who might undertake to subject this country to despotism and Popery. We suppose it is quite true, that the Romish Priesthood are generally aliens, and that they prefer to remain so; although no oath of allegiance would weigh with them a feather against their servility to Rome. But, on the whole, we do not much fear their influence upon our naturalized electors. Either of our great parties, however politic to secure their suffrage, is patriotic enough to Americanize it; and in spite of the *Freeman's Journal* and Louis Kossuth, we suspect it will be long before the commotions of Europe will be transferred by Irish and German voters to the bowels of our Republic.

Such, then, is our Republic in this year of grace, 1853; and he who lives to see thirty years hence, will see it twice as populous, no doubt; but the religious character of those *fifty millions* who can foretell? Some who will read this article will live to see the problem solved: the problem, that is, whether we are to be a nation of believers, or of infidels. Thirty years are, indeed, but a short period for the working out of such a question; the same period will but make a boy a man, and change our youngest bishop into an old one. Yet, looking at it in every way, we cannot get rid of the painful conviction, that the religious doctrines of the Republic are to be settled within this short compass of time, for ages, if not forever. When we think of the alarming increase of evil among us, and the multiplication of corrupting elements on all sides; and when we compare with these things the feebleness and inefficiency of all that can be charitably considered good, we are appalled. Ah! were the Church but awake, and yearning like a mother over the souls which it should be hers to seek and to save—then might we hope that the Master is about to do great things by us, and for us. But we are indifferent; or quarreling among ourselves; or disputing *who shall be greatest!* Can we afford to go on in this way? Whether our country shall become truly Christian, we hold, depends absolutely upon the Church. If her numbers be not vastly increased, still her vital Truth must be universally made to imbue the national mind, and affect the popular conscience, within the next thirty years, or we despair of the Republic.

We are not overlooking God's wise power and merciful disposition to work by exceptions as well as by rules, and to make even the wrath of man to praise Him: nor are we overlooking the benevolence, the zeal, and the industry of our separated brethren, in scattering here and there their broken morsels of good, upon which, we trust, God will command a blessing, and make them germinant in mercy. All this we devoutly recognize, and in view of what other Christians are doing, in their own way, for the country, we feel condemned, as Churchmen. We are giving up the field to be sown with mingled wheat and tares, forgetting that at best the tares will be as fertile as the good seed, and that the harvest will be fearfully mixed. Who has the uncorrupted bread of life in charge for the American people, except our own Church? The Papist has the Nicene Creed; but, alas, he never preaches it practically, for he devotes all his energy to the diffusion of Romanism, and not Catholicity—the novel Creed of Pius Fourth, instead of the Creed of the Ancient Church. Our New England brethren have the Scriptures; but, alas! they cannot agree upon their inspiration, nor yet upon their interpretation; and one believes in a Sabellian Deity, and another in a Saviour, who made no atonement for sin! The Presbyterians have not a little learning and worth among them, but part of them preach a limited redemption, and the rest furnish the mere counterpart of all that distracts New England. The Baptists, besides embodying every shade of heresy, in their various teachings, deny the whole plan of God's mercy to children; and the Methodists, besides being blown about by every wind of doctrine, encourage a wild and extravagant pietism, in contempt of doctrinal truth. If, then, the vast increment of souls, to be provided for in our country, is to *know the truth as it is in Jesus*—we ask again, whose is the office and responsibility? We do not ask in the sectarian form of phrase, which only serves to make a sublime question a paltry one: we do not ask how we shall *extend our views of religion* over this immense futurity; but we do ask, how shall the American Republic be taught "the truth, the whole truth, and nothing but the truth"—at least substantially, and savingly?

We answer, the Apostolic Church is planted here for no other purpose than to afford the practical reply; and we affirm, that if the Church will but rise to the measure of the work before her, she can achieve a blessed result, before this century concludes. We do not assert, that by that time she will have brought the greater part of the nation within her pale; but we do say that she will have made them read the Bible by her candle, and to see the Trinity, the Incarnation, and the Atonement, legibly therein, as the essence of the glad tidings of salvation. Her vital warmth and guiding light will be made the common blessing of the people; and it is in this sense that we regard the Church as the only hope of the country. This candle was not lighted to be hid under a bushel, or a bed; we must see to it, that it shines in its proper place. If the Church of England had existed on the Continent of Europe, it might have saved Germany, and it might have saved France. Now protestantism breeds infidelity in the one, and popery does the same in the other. The Nicene Church of England alone has for three hundred years proved itself capable of moulding the heart and the intellect of a great Empire to the faith of the Gospel. It has held the natural corruption of dissent in constant check, counteracting its process of decay, and supplying it with a vigorous antidote; and Romanism, dwarfed to a mere scrub in the shadow of its increase, has existed in Great Britain only in the form of a feeble and ridiculous sect. Now it is from experience alone that we can presume to forecast the future; and it is by the light of these facts that we would examine the sources from which must be derived the religion of our people. It is seen at once, that there are but three forms of Christianity among us, which can be taken into view, and that they are the same which we have just glanced at, as they have operated in Europe: Popular Protestantism; Tridentine Popery; and Nicene Christianity.

Of these, Popular Protestantism has the start; and so far as it can be called a religion, having no organization, and embracing, as it does, every variety of opinion consistent with a profession of Christ's name, it is the religion of the country. But now comes the important question—what is it doing, and to what does it tend? Is it conservative, wholesome, and purifying; and looking upward, in all its tendencies; or is it breeding dissolution, and corrupting while it dissolves? We have allowed ourselves the cheering trust that God is overruling it to accomplish much good, which the Church has not yet the means of doing; but we fear it is like a deadly poison in medicine, which may save a patient's life, if it can only be counteracted before it has time to go too far; or like a military movement in battle, in which the militia are at the same time doing service with their guns, and hazarding a final defeat by their straggling and disorderly manœuvres. We would be the last persons to stop the Sunday bells which throughout the land call the inhabitants of thousands of towns and villages to Sectarian worship; they keep the religious sentiment alive in the land, and nourish religious principle in the souls of millions; and so far they do immense good. But let us think of the enormity of the amount of false doctrine, and erroneous opinion which is involved with it, and of the ultimate tendency of so much that is contrary to the Gospel! For it is quite certain, from their own statements, that even the comparative Orthodoxy of the Presbyterians and Congregationalists is deteriorating with dreadful rapidity. Every step is towards unbelief. We look in vain for a conservative or restraining movement, of any general character. A few feeble struggles are made, and a few faint voices raised, but *progress* is the cry, and the rush is onward, and downward. On the young the effect is even now alarmingly perceptible. The spirit of Pilate—*What is truth*—is the spirit of a vast proportion of the young men educated under popular influences; and a latent skepticism, halting between anything or nothing, is largely characteristic of the rising generation. How should it be otherwise, when their most admired teachers proclaim continually their own uncertainty as to truth, and treat the real spirit of Christianity as still a problem!

The mercy of God, in withholding, for so long a time, the full developments of those solvent and corrupting principles which are inherent to popular Protestantism, should be gratefully recognized, not only in view of the blessed escape which has thus been afforded to thousands of souls, but also as a sign of His gracious purposes towards our country. But now His Church is strong enough to do the work and to furnish the refuge, and the favorable and remedial interpositions, by which He has so long stayed the progress of decay among Sectarian bodies, appear to be withdrawn. The law of their nature, which has been slowly working out heretofore, begins to show itself in rapidly succeeding stages of dissolution. They are disorganizing, with virulent symptoms of pestilential mortality. The result cannot but be foreseen. What has happened in Germany, what has happened in Switzerland, must happen here; is already far on its way. Unbelief, in every form, from that of Bushnell to that of Strauss, infests the popular theology even now, and popular religion has nothing to oppose to it. Old Calvinism is exploded, and a moderate Pelagianism is the highest Orthodoxy, for which any rallying is attempted. We take no pleasure in these facts; we honor the men who stand up for the last patch on their old flag, and show fight on a submerging deck; but we would fain show them that there is a vessel, in which they may prove their fidelity to Christ in a better way, and with surer hopes of effecting something in His cause.

We have naturally spoken of the popular religion, as represented by the more intelligent and better educated sects; but the Methodists and Baptists, with no theology that can be considered a system, have a stronger hold upon the mass of our countrymen, and deserve to be particularly taken into account. There are, indeed, men of cultivated minds and vigorous faculties among these denominations; but in general they exhibit the sad aspect of ignorance and misjudging conscientiousness, under the impulse of enthusiasm. Their tendency is to disorganization, and to deterioration in morals and opinion. Campbellism and Mormonism are already their product among the rude and illiterate fanatics of the Western territories; and in the perpetual developments of new religions, which they stimulate in so singular and unexampled a state of society, must be recognized a matter for deep solicitude and alarm.

In short, the inorganic popular religionism of our country, if *left to itself*, must, by all rules of experience, by present appearances, and by the unalterable law of Sectarianism, reduce this vast Republic, in the next century, to a frightful degree of irreligion. The Protestantism of Germany will be the superior phase of its infidelity, while the more vulgar fanaticism of unbelief will take shape in sects of inconceivable name and character, akin to Shakers, Dunkards, and Mormons. A vast amount of utter indifference will prevail in the middle regions of society; and possibly a new form of civilized Deism, recognizing the New Testament as no more than a philosophy of moral life, and, repudiating all worship and doctrine, may become the American religion. God forbid! And yet we have already among us a recognized political community, which must soon be a Sovereign State, in which polygamy is an established principle; and the idolatry of China is in some degree incorporated with the new social life of California. Are these not formidable symptoms of recurrent heathenism? May they not suggest fears, in connection with prophecy, of a future conflict between the Gospel and the powers of Darkness, of which our mysterious country is to be the theatre? We have spoken of popular religionism, as it must be *if left to itself*. We hope in God, it will not be left to itself. We conclude that its very best tendency is to reduce us to the condition of Protestant Germany.—*Church Review.*

Communications.

REV. MR. EDITOR:

I see with pleasure that you commend the *Church Review* to the favor and confidence of Churchmen. I think the work merits all the encouragement we can give it, and this leads me to ask to be allowed to refer in your columns to a flippant and disrespectful notice of it in the Philadelphia *Register*. The censure is aimed at the first article in the January number of the Review, entitled "Religion for the Republic," which I and many others do heartily approve in its tone and matter. But I will attempt no defense of the article now, but only give a sight of the editorial notice. It begins, "the *Church Review* comes to us with its usual variety of articles of the accustomed calibre," and then pitches into the first article with a self-complacency which imports little reverence or appreciation for the *Review*, or even the Church itself. Let us try the "calibre" of the *piece*, and see if this is not so. I change the *editorial we*, the Jupiter Tonans, and with simply this change of person, and with no other change in words or sense, the writer being only supposed to be a sectarian, or a Churchman who should be such, and lo! we have this blast against the Church. "There is but little use proclaiming with our lips and on the housetops, that we only possess the pure deposit of the faith, unless we show it forth in our lives. As a body the Episcopal Communion is distracted and broken; it cannot speak as a unit; its testimony is fragmentary, and with faltering lips. In a word, Episcopalians are not agreed among themselves what is truth and what is error. Many proclaim an adherence to the Prayer Book; few are willing to maintain this adherence to the last jot and tittle." "Let them remember the words of the Apostle: 'If the trumpet give an *uncertain* sound, who shall prepare himself'?" In a sectarian paper we should see nothing in such statements, but the blindness and incapacity of the writer. We object to any assertion that the voice of the Church is *uncertain* and discordant; for that voice is not expressed in the varying opinions of her members, and he who cannot hear or find it elsewhere, should not write upon the subject.

NEW JERSEY, Jan. 19, 1853.

DEAR MR. EDITOR:

The Bishop of New Jersey paid his annual visitation to the parish of Elizabethport, (of which the Rev. E. A. Hoffman, A. M., is Rector-elect,) Tuesday evening, Jan. 18th. The Rev. Messrs. Rowland, Stewart, and Smith, were present. Ten persons were confirmed—the largest number by three ever confirmed at this place. The services were the same as usual, with the exception of the choir's singing the sentence, "I will arise," &c., as the candidates for the Holy Rite of the laying on of hands were assembling, which had a fine effect. The Bishop preached an admirable discourse from the 2d Chap. of St. Matt., taking for his text the 11th verse. The object of the Church keeping the Epiphany season was vividly brought before the minds of this audience. The Church was handsomely dressed and the congregation large.

To-night the Bishop visits Millville, where a parish has just been organized by the arduous labors of the Rev. Mr. Hoffman, who has been a missionary there for little more than a year past.

Yours very truly, C. F. H.

REV. H. N. HUDSON: *Dear Sir*, May I ask space in your columns for a word or two in commendation of the Lectures of Prof. J. Wood Johns, on the Holy Land and its contiguities. A residence of two years in Jerusalem as Architect of the Protestant Episcopal Church of St. James, and also as British Consul in Palestine, afforded Prof. Johns rare facilities for acquiring intimate knowledge of those sacred localities, whose associations have hallowed them to every christian heart. The observations and impressions thus gathered, Professor Johns has condensed into a course of three lectures, made doubly intelligible and interesting by a series of brilliant and well executed Paintings, with which they are illustrated. Not the least merit of these illustrations is the felicitous choice of their subjects, insomuch that few of the objects of the deepest interest in those sacred regions are left undepicted to the eye. Prof. Johns has just delivered these lectures in my parish in South Brooklyn, and his great courtesy, as well as justice to the Lectures themselves, demands this public testimony to their excellence. I render it more cheerfully in the hope that it may call deserved attention to them when they shall be delivered in New York, as, I am informed, is designed during the present season. Respectfully yours,

WM. O. LAMSON,
Rector of Church of the Ascension, South Brooklyn.

THE CHURCHMAN.

NEW YORK, JAN. 29, 1853.

☞ All letters on business must be addressed, in future, to JOHN HECKER, *Proprietor of the Churchman*. All communications and articles concerning the paper, to Rev. H. N. HUDSON, *Editor of the Churchman.*

⁂ No Communication may rely on being attended to, unless authenticated by the name and address of the writer.

THE CHURCH REVIEW.

Some weeks ago, on receiving the *Church Review* for Jan. 1853, we spoke in commendatory terms of that paper. We had time then to make but a passing remark, and were the less careful to express our mind fully, as it was our purpose to resume the subject on some future occasion. The Review, as most of our readers may be aware, is published quarterly at New Haven, under the editorial care of the Rev. N. S. Richardson, a gentleman whose qualification for the task is amply shown by the evident prosperity and thrift attending the work in his hands. That it is no ephemeral matter, making a great noise because it has no life, and that it may *seem* to be alive, appears in that it had an infancy, and has passed on from that into youth, and is now growing into manhood, with the blush, the pulse, and the step of health and lustyhood; thus evincing that at the centre there beats such a principle of life as can withstand the opposing elements, and even turn them into nourishment and invigoration. Though still rising, and promising still to rise, it is already the highest literary organ of the American Church. We may safely affirm that in proportion to her numbers the Church is stronger in talent, in learning, and eloquence, than any other religious body in the country, unless, perhaps, the Unitarians should be excepted; and the Review is every quarter drawing more and more of these influences into its pages. So far as we are capable of judging, its doctrinal teaching is remarkably sound; and an acquaintance of several years warrants us in bearing witness to its steadiness and consistency of aim, and to its moderate and conciliatory tone, its steering clear of all extremes, and keeping to what Wordsworth calls 'the golden mean, and quiet flow of truths that soften hatred, temper strife;" while, in respect of literary merit, in breadth, vigor, solidity and sobriety of thought, in whatever faculties and furnishings go to produce a round, even, harmonious culture of the mind, it will compare not unfavorably with the best periodicals in America or in England. In all which the Review gives good assurance of being under judicious management; and that its contributors are men of *circumspective* thought, and not merely rectilinear, or as moving under the fanatical bewitchment of one idea.

The last number of the Review opens with an article entitled "Religion for the Republic," which may be aptly referred to as justifying what we have said. The writer, planting himself on the ground that there is no salvation for mankind, here or hereafter, but by Christianity, nor even by this but in and through an instituted, organic form and settlement, discusses with great force and effect the present conditions of our national being, and the true citadel and fortress of our national hopes. In thus planting himself, he stands secure upon the sound and strong teaching of that most wise, judicious, and candid man, Bishop Butler, who held it as a settled maxim, that "the form of religion may indeed be where there is little of the thing itself; but the thing itself cannot be preserved amongst mankind without the form." And elsewhere the same great man, speaking of the ends and purposes of revealed religion, has the following:

> "As Christianity served these ends and purposes, when it was first published, by the miraculous publication of itself; so it was intended to serve the same purposes in future ages, by means of the settlement of a visible Church; of a society, distinguished from common ones, and from the rest of the world, by peculiar religious institutions; by an instituted method of instruction, and an instituted form of external Religion. Miraculous powers were given to the first preachers of Christianity, in order to the introducing it into the world: a visible Church was established, in order to continue it, and carry it on successively throughout all ages."

On this inexpugnible principle the whole structure and argument of the paper in question is built. Thence the writer proceeds to deal with the respective claims of Sectarianism and Romanism; what these, severally, have been and done, and what they promise still to be and do. Any discerning and candid reader will easily perceive that here we have a principle of genuine liberality and charity towards the individual members of sectarian bodies, without compromising the Church to any seeming sanction of those bodies themselves; that is, without virtually ignoring or doing away with the sin of schism; thus in effect nonsuiting or invalidating that most solemn petition where in the same breath we pray to be delivered "from all sedition, privy conspiracy, and rebellion; from all *false doctrine, heresy, and schism*; from hardness of heart, and contempt of thy Word and Commandment." To use this prayer, and yet to own and fellowship such religious bodies as were notoriously begotten and born in schism, as being co-ordinate or congenerate with the Church, is in our view, to use the mildest term, a most strange and self-destructive inconsistency.

The question is often asked, whether we as churchmen do not believe that members of the denominational bodies can be saved. The question is almost too absurd to be answered; but of course the answer is, Yes; we believe all men that are good in the Christian sense of goodness, will be saved, wherever they be and whencesoever they come; and many of our sectarian neighbors give as strong evidence of this goodness as is to be found among ourselves: moreover, they were, at least the most of them, born and bred in the sects where they are, and therefore are not personally chargeable with the guilt of schism. But it is far otherwise with the sectarian bodies themselves: there is nothing can save these: they were conceived and born in schism; and both the experience of the past and the reason of the thing assure us that they will eventually schism themselves to death: whether by a principle of nature, or by an arrangement of Providence, there seems to be an original sin in their very constitution, which is bound, sooner or later, to dissolve and destroy them: they cannot escape being ultimately torn to pieces by the divulsive energies wrapped up in their being and infused at their birth. Imitations, more or less perfect, of the Church, they may in some good measure do the work of the Church, *while they last*; and the unquestionable piety of many of their individual members proves that they are doing this work; but they cannot last, cannot serve as the enduring "pillar and ground of the truth," cannot preserve Christianity in the world permanently, for the simple reason that they cannot sustain themselves in existence: in short, they are, so far as we can judge, in their day the means of salvation to individual men, but they cannot possibly keep themselves from perishing; it is manifest that the gates of hell will prevail, are prevailing against them, and therefore they can in no proper sense be, and ought not to be called, the Church built by our Lord Himself.

Here, then, the Church, herself endowed with the promise and constructed on principles of permanence and indestructible stability, comes in as the strong rock and anchorage of our national hopes, so far as those hopes are bound up in Christianity. Having received the faith and the form of sound words, whole and perfect, and retaining the same in its integrity, keeping its several parts and elements in steady equilibrium and harmonious proportion, she holds on the same from age to age. Never admitting, either in theory or practice, the doctrine and discipline of progress, so far as regards "the faith once, and once for all, delivered to the saints," the only reform that she recognizes is that which, when disease or corruption invades, seeks to restore her to her original state, not to develope her into a higher one. Of course therefore she presents herein a marked contrast to all sectarian bodies, which, having little or no life but in change, must needs go on changing, and think they are progressing, until they finally change themselves into death, which is the only permanence they are capable of. For the very principle of sectarianism stands in dividing up the body of Christian truth, each sect laying exclusive or disproportionate stress on some one element, and so running it all out of that organic harmony and consistency wherein it dwells in living relation with the others. And a little well-directed observation of sectarianism will suffice to convince the discerning, that, as it owns no inheritance of collective judgment and reason, nor admits any higher authority on earth than that of individual teaching, so in remembering one part of the faith it is ever forgetting the others, and as soon as its mind is duly awakened to any part which has been left out of view, it forthwith falls into an undue oblivion of what it had formerly pushed too far. Thus, while the Catholic method—which still proceeds by the natural laws and conditions of stability—ever is to reconcile, to temper, and combine the several elements of truth, taking care not to exalt any one of them beyond the point where it will cohere in vital union with the others; sectarianism is ever in some extreme, and by reason of such extreme is still fluctuating—"ever learning, and never able to come to the knowledge of the truth."

A singularly apt and happy illustration of the point in hand has been given to us as coming from one of the oldest, wisest, and most distinguished ministers of New England sectarianism, who had been greatly troubled, as he might well be, at the rise and progress of a new pulpit *ism*. Meeting one day with a venerable and excellent Bishop of the Church, he fell into conversation with him, in the course of which he remarked something thus: "Well, Bishop, I have in the course of my life said many hard things against your church; but I have now lived to see the day when I rejoice that there is one place amongst us where sound doctrine has a firm foothold; and, Bishop, I shall have nothing more to say against your church."

This is but one among innumerable instances, that go to show how the Church acts upon those beyond her pale, withholding them from the inherent tendencies of their own principles; at once offering a sure refuge from the fancied discoveries and improvements of individual teachers, and beckoning and inviting wanderers home, by holding out a torch wherein all the rays of Christian truth are tempered and blended together into a serene and steady light. Thus the Church has the effect of prolonging the life of her enemies, by making it impracticable for them to have their own way. They are kept from dying by their inability to do as they would if left to themselves; and this inability springs from the presence of the Church, which is sure to grow by the working out of their tendencies.

But the matter in question is put so forcibly and so justly in the article before us, that perhaps we might as well have spared the reader any version of our own. The following sentences set forth the thing as well as need be desired:

> Where sectarianism exists by itself, it exists in a series of Pythagorian transmigrations: it is first a Puritan, and last a socialist; it begins with Cotton Mather, and ends with Theodore Parker. And if it ever escape this degradation, it is only when it is not left to itself, but is checked and saved by something healthful, with which it comes in contact. Where the Church exists along with the sect, however small and feeble it may be, it is a light which often saves it from shipwreck. The pious Sectarian lives by the truth which the Church has kept in the world, and which she alone can keep, and transmit unimpaired. Her standards are the key to his own interpretations of the Scriptures; for the Scriptures themselves he has received from her, and he reads them in the light of her Creeds. Thanks to that light, he sees the doctrine of the Trinity in the very pages from which his own doctors have endeavored to erase it, or in which they declare it never was inscribed; and when he is saved at last, it is often "so as by fire"—plucked as a brand out of a consuming system, which soon dies into cold embers and ashes. The Church alone is a surviving and an enduring witness to the Faith once delivered to the Saints. Not in anger, but in sorrow, we would therefore beseech our conscientious but candid brethren of the New England Orthodoxy, to consider, before it is too late, the grounds of what we thus assert, and to review the history of Sectarianism, throughout the world, as the warrant and demonstration of our position. Far be it from us to deny the sincerity, the piety, and the pure faith of many of their progenitors. In these their personal merits we have a common interest, as being ourselves their children according to the flesh, and believing with all our hearts the fundamental truths which they held most precious and sacred. What we affirm is, that if they could revive again many of them would shut their ears to the doctrines preached in their own pulpits, and would betake themselves to the prelatical doors and eaves, to refresh themselves with the droppings of the sanctuary—the strains of a *Gloria Patri*, or the sublime invocations of the Litany. What we affirm is simply this—that Sectarian believers were never so holy, that their theology could survive their individual piety; and that the Church was never so corrupt, that her creeds have ceased to be the salt of the earth, and light of the world.

Perhaps we have already dwelt over-long on this subject, and one cause of our doing so is the agitation that has lately been made touching the question of exclusiveness in reference to the Church. In another column will be found a somewhat lengthy extract from the article in hand, which we cannot but hope will put the reader upon procuring the whole. At some future time we may present the masterly exposition of Romanism, which follows close upon this of ultra-Protestantism. In dealing with the genius of Popery, the writer displays a fund of satire, which is sometimes pushed quite up to, if not over, the bounds of propriety: but the satire, though prodigiously severe, if not genial and kindly, is, to say the least, not ill-tempered or malignant: it expresses with piercing effect the smiling indignation which one naturally feels at contemplating an object wherein are blended together the horrible and the ridiculous.

In conclusion, we must venture a word or two respecting that discontented class of people in the Church, who are prone to urge against such views as we have been presenting, that "we are not agreed among ourselves what is truth and what is error;" and that until we be so agreed there is little use in our claiming to have "the pure deposit of the Faith." Such language seems proper only to those who are overmuch impatient of any opinions different from their own; and who are at a loss to conceive how it is possible to "keep the unity of the Spirit in the bond of peace," unless all men are enlightened and trained into their particular way of thinking. Surely, in view of such disquietudes, it is well for us to be admonished, and to admonish ourselves, against that most prolific source of error, the giving too much credit to our own wits. Now, we have yet to meet with any calling themselves churchmen, who would wish to have either the matter or the form of our Creeds in any respect other than it is. And we are persuaded that the number is so small as to be practically inconsiderable, who would change the form or the language of our sacramental offices, however various the constructions and interpretations they may put upon them. It is true, some place the necessity of the Sacraments on one ground, some on another; those hold one view touching their efficacy and mode of operation, these another; but, so far as we can speak, all are substantially agreed that the Sacraments are necessary parts of christian duty, and none have any thought of dispensing with them. And indeed, with very few exceptions, churchmen of every sort we believe are at one respecting all the main points and teachings set forth in the Prayer-Book: they would nowise touch the body of our Liturgy, they would scarce touch any of its details; though some of us, it must be owned, are too apt to insist on having others read it through our eyes. Surely, then, how unreasonable it is for us to make, in effect, our individual or party inferences and conclusions the only platform whereon we can all stand and work together in christian unity and brotherhood! And if any will needs stretch and swell their differences of opinion to such a pitch as to shut out of their view the great, the beautiful, the precious inheritance of the Faith, which ought to knit us all, and, we trust, does knit by far the most of us up into the charities of a common life and a common hope; if any do this, there seems no way but to tell them that the sin against unity lies at their own door; and that, until they shall have done some considerable work nearer home, the Church will probably always appear to them "distracted and broken," her "testimony fragmentary and with faltering lips"; unless, perchance, they should conclude to be, individually and severally, a Church unto themselves: or else to take refuge under that terrible despotism which precludes all diversity of vision among its subjects by putting out their eyes.

Bishop Chase's Consecration Sermon.

The Sermon of the Rt. Rev. Bishop of New Hampshire, preached at the Consecration of the Rt. Rev. the Provisional Bishop of this Diocese, has been published by Mr. Dana of the Church Depository, 20 John-street, New-York. The publication is at the request of the Bishops present on the occasion of the preaching. The Sermon may be safely referred to as a model in its kind: calm, earnest, thoughtful, it combines in happy measure and variety the several qualities of sermonical excellence; is broad and strong in the conception, mild, simple, and clear in the expression. The American Pulpit has seldom produced anything, with all the parts and elements in such admirable keeping, each fitting into and filling its place, so that nothing is "overdone or came tardy off," and the whole rounded off in the order of a discerning, candid, circumspective, and judicious mind. The Rt. Rev. Prelate has in an uncommon degree that best of all strength, which, always possessing itself, suits and tempers its work to the exigency, keeping up a just proportion between the effort and the matter; for which cause he does not at the time *appear* so strong as one who, more thoughtful of self, towers above the subject or the occasion, and thus exaggerates his work into such disproportion to the matter as may best render the theme subservient to the setting off of the man. Undoubtedly he is the strongest man, who so holds his strength in reserve as that his power is lost sight of and thought of in the magnitude of his message. This is making the pulpit in some sort and in the best sense of the term a place of art, where the workman is kept hidden behind the work, and every stroke refers the thoughts of the spectators to that greatness which moves and inspires him; instead of making it a mere stage for the popular exhibition of a showy self-seeking artizanship. Something too much of this.

The Sermon is on the text, 1 Timothy, i. 15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "In this brief sentence," says the Rt. Rev. Author, "we have the comprehensive SAYING of revealed religion. It is the ultimate and perfect formulary for expressing and revealing the mercies of God in the blessed work of redemption. It is that true and precious treasure which was said by the holy Apostle to be had by the ministers of Christ in earthen vessels—which by His ministers, of all orders and functions, is still held as a sacred trust, in the same manner and for the same glorious ends.

"Another is now needed to take part in this ministry and Apostleship. And this day our feet stand, and our knees bend, and our voices are raised, in these courts of the blessed Trinity, for the purpose of consecrating and charging another overseer in the glorious work of preaching Salvation by Jesus Christ."

Such is, in part, the opening of this discourse. The choice of the text naturally drew the Author's thoughts to the subject of the Atonement, and one of the leading features of the Sermon is its clear and judicious statement of that cardinal doctrine; especially the view it takes of the state of man before the fall, and how the fall was not merely from a natural into a mortal state, but from a supernatural state into a state of nature, which is itself a state of death; disrobing man of the covenanted superadditions of God, whereby his nature was knit up into a participation of the Divine, and which were to him the principle of a blessed and heavenly immortality. He says:

> Within the precincts of Eden—God, and his just sovereignty, and his holy and reasonable law being well known—the first purpose of sin was conceived and consummated. So sin entered the world, and by sin, death; and so the decree of death passed upon all the children of Adam. The God, who said, "Thou shalt surely die in the day of sin," unquestionably kept His word, and inflicted what he had threatened. This death consisted in the subjection of the earthly body, without benefit of the immortal principle within, to the law of dissolution, like other earthly products, and the subjection of the immortal principle itself to the brooding of horrors and fears and remorse, through the loss of that vital element of a holy and blessed existence, *the Spirit of God*. This last was, after sin, man's great loss; and this loss was essentially his death.
>
> Thus in a spiritual sense they who are saved by Christ, are a people brought again from the dead. And on the basis of the Atonement, the Holy Ghost, given back to be a potential presence in man, and, if accepted, to become again actually the principle of spiritual life, so operates for souls as to bring light out of darkness, life out of death.

The careful reader will see that according to this statement the efficacy of the Atonement lies not merely nor mainly in the vicarious suffering of so much penalty for so much sin, but, along with and above this, the reinvesting man's nature with its covenanted supernatural gifts, and replacing it in union with the principle of a celestial and divine life. We cannot choose but think that if this point were brought forward in due proportion, it would go far to remove the objections which Unitarianism—itself a natural reaction from the doctrinal excess and disproportion of Calvinism—makes against the Catholic doctrine of the Incarnation; inasmuch as it manifestly assigns for that doctrine both a reasonable ground and an adequate purpose; which ground and purpose are none other than the necessity of restoring man's nature to the gifts and prerogatives of the original covenant.

In the Sermon, however, this point falls along evenly and systematically with divers others; and we are not sure that we have done quite right in thus singling it out for special remark, as if it were made specially prominent; a thing which Bishop Chase is too wise a thinker, and too careful a teacher, to do; not to mention that harmony and proportion seems to be the laws of his mind. Here is his sentiment, equally clear and just, of another point:

> This is the grand peculiarity of the Gospel—"God manifest in the flesh"—the eternal Word of Truth becoming incarnate in order to do for guilty men what that written law, and the voice of instruction, and the communication of thought from mind to mind, could not do. Jesus Christ came into the world to give *himself* to men, and not instruction—or rather, to give instruction only so far as the peculiar nature of his work made it necessary that he should add, by revelation and exposition, to the treasures of wisdom and knowledge already within the reach of men. He came himself, because not the wise counsels of patriarchs, nor the righteous decrees of judges, nor the sovereign authority of kings, nor the inspired lessons of prophets, could restore man, guilty and polluted, to the love of holiness and to the favor of God.

We have room but for one extract more, and it shall be a good one indeed. But before producing it—for we would not add any thing to disturb the impression it is fitted to make—we must recommend to our readers to procure the Sermon as soon as they can, and to study it with their best faculties wide awake; assuring them that, besides the wise counsels it gives, they will find it eminently suggestive, and apt to set on foot many trains of salutary thought. Of course its higher qualities are not of a kind to be conveyed by specimens.

> If Christ has instituted a Church, let no one presume that he lives under the approbation of that Shepherd and Bishop of souls, or has a right to hope for his gracious word of acceptance in the end, while he stands afar off, and makes light of its privileges, and disregards the ends for which the glorious institution was designed. If he has appointed an unchangeable Priesthood beginning with Apostles, and authorising them to bring into the work subordinate helpers, and to convey the divine commission along, under the promise of his presence to the end of the world, it cannot be right, it cannot be safe, to depart from that ministry, or change that Priesthood. Let no one flatter himself with the delusive idea, that "the faithful saying" will long survive and be faithfully preached, or that Gospel doctrines can long be saved, after the wreck of Gospel intitutions. Christ intended the one for the preservation of the other. Do not imagine that faith and love and piety can live on in vigor and purity, when the permanent institutions of the Gospel have fallen

into desuetude and contempt. Such a thing cannot be. Let it satisfy us, that thus, and not otherwise, it has pleased him to set in order his Church, to propagate his truth, and to govern his people.

New Publications.

Hints towards Reforms in Lectures, Addresses, and other Writings, by Horace Greeley; duodecimo, 425 pages; Fowlers & Wells.

We should very much like to review this book at length, but our space and time forbid. It contains many good practical "hints towards reform" in our present economy; it lays bare many of the fallacies which are engrafted so closely upon civilized society that they seem a "part and parcel" of its very being; it treats of the first principles of Political Economy, with a masterly hand. Would that we could stop here, and thus bestow our unqualified approbation upon the work, for thus far it is good; but it contains much that we, as a christian and churchman, must unqualifiedly condemn. It strikes a blow at the very foundation of civilized society. Not content with lopping off its excrescences and reforming *its errors*, the author would annihilate society in its present form, would tear the lofty structure as it now stands to the earth, and from its confused and scattered fragments would seek to build it again on *another basis*, viz. Socialism. What consummate folly! what vanity and presumption! must it be in any man thus to set up some newly devised theory, in opposition to that which has governed the world since its foundation, which has received the countenance and support of God: and especially when such system declares the old one to be false and corrupt in its very first principles.

Holy Bible, according to the Douay and Rhenish versions, with Haydock's notes, complete; quarto. Dunigan & Brothers.

We have received Nos. 5, 6, 7, 8, and 9, of this work. It is an unabridged edition of Haydock's Family Bible. It is got up in excellent style; the paper is good, and the typography clear and distinct. It is published in parts, or numbers, each being embellished with a fine steel engraving. The theology of its Notes of course we cannot approve, for, instead of being a Catholic Family Bible, as it is entitled, it is devoted *exclusively* to the peculiar tenets of the Church of Rome.

Napoleon in Exile, or a Voice from St. Helena. The opinions and reflections of Napoleon on the most important events in his life and government in his own words, by Barry E. O'Meara, his late surgeon. 2 vols. 12mo. Redfield.

This book is composed of conversations between Napoleon and his Surgeon (the author), or with others in his presence, while confined in the Island of St. Helena, which the author assures us were committed to paper as soon after the conversations as possible, of which memoranda this work is a publication. It is an interesting addition to the biography of this great man.

American Missionary Memorial, edited by H. W. Pierson, A. M. 8mo. 504 pages. Harpers.

A collection of Biographical Sketches of twenty-seven of the missionaries in foreign parts, sent out by the American Missionary Society. It is embellished with thirty-three wood cuts, and the typography is excellent.

We beg leave to acknowledge the receipt of
No. 30 of the Pictorial Field-Book of the Revolution;
Nos. 454 and 455 of Littell's Living Age;
No. 12 of the National Portrait Gallery;
The Evergreen;
Harper's New Monthly for February;
Graham's for February;
The Sailor's Magazine;
The Charleston Gospel Messenger;
Methodist Quarterly Review.

Home Items.

Gen. Jones has been re-elected to the national Senate from Iowa. Also, the Hon. Sthephen A. Douglass from Illinois. The votes in the latter election were 75 to 20. The Hon. Charles E. Stuart has been elected to succeed the Hon. Alpheus Felch in the national Senate from Michigan. Mr. Stuart is now in the House of Representatives, and a democrat. In Indiana, also, the Hon. John Petit, of Tippecanoe county, has been elected to the same august body; he receiving 101 votes, and Samuel W. Parker, whig, 46.

In Congress nothing of very special interest has occurred since our last; and the Washington correspondents of the secular Press are complaining of dulness, which probably means that there is no mischief on foot. The most considerable speech of the session thus far was made by Senator Cass on the 18th, in favor of reviving or re-affirming what is called the Monroe doctrine, and of applying it to Cuba. The purpose of that doctrine as thus revived and applied is, generally, to prevent the founding or re-establishing of colonies in America by foreign states; especially, to anticipate any designs which England may have, or be thought to have, towards the acquisition of Cuba. A further effect of the measure, it is thought, will be to root the British out of the Mosquito Territory, where they are said to have obtruded themselves with the view of controlling the Isthmus routs to the Pacific. We simply chronicle the facts, leaving all comment thereon to those who are, or think themselves, learned and wise in the matter.——The probability of a railroad marrying the Atlantic and Pacific is strengthening and maturing in Congress, apparently. The project, however, of Senator Gwin, which would greatly increase the length of the road by veering from the direct line, is not likely to succeed. ——In the House, Mr. Brooks of New York has introduced from the Committee of Ways and Means a bill for establishing a Mint in the great commercial metropolis of the nation. The proposition was earnestly but unsuccessfully opposed by Mr. Chandler of Pennsylvania. Of course no final action has yet been taken on the subject; and probably the motion will never be carried without a struggle, hard and long, as it materially involves and affects certain local interests.

In the Massachusetts Legislature, Mr. Brewer of Cambridge started, a few days since, the question of repealing or modifying the celebrated Bill passed at the last session, and commonly known as the Maine Liquor Law. The motion was sent to the table by a small majority, but whether it will be suffered to lie still there, or whether, if resumed, it will succeed, nobody can tell at present.

It is said that Capt. Ericsson, the inventor of the Caloric Engine, was also the inventor of the Locomotive, and of the Steam-Propeller. This beats Fulton all to pieces. His past success augurs well for his present enterprise. He seems to have been conceived and born on purpose to use up distance and delay: his genius is evidently framed to the art of engineering, and he works altogether on scientific principles, which, like figures, seldom lie, though it sometimes takes a strong head and a patient hand to bring out their full truth. As for his last, and, to us at least, most wonderful invention, those who heard the lecture of Mr. H. J. Raymond, the other evening, probably need no further account of it: those who had not that privilege will find, by looking, a good description of it in the *Literary World* of the 22d inst. The following brief account from the *Tribune* is all we have room for:

In studying the machine, each part is found so perfectly adapted to its purpose, discharging its function with such economy and certainty, the principles are so clear, and the arrangements so felicitous, that it seems rather a spontaneous creation than the product of long years of laborious thought and gradual improvement. The supply cylinder, or great air pump, charging itself with air from the atmosphere, through its valves, as the descending stroke of its piston leaves a vacuum; the reservoir of compressed air kept full by the upward stroke of the same piston; the valve that opens and allows this compressed air to rush into the heater; the regenerator which takes the heat from the air that passes out, to restore it to that which goes in, thus using the same heat over and over again; the cut-off which intervenes at just the right moment closes the valve that admits the compressed air into the heater; the contrivances for confining the heat to its place, and enabling engineers and firemen to work conveniently and in comfort;—all these features are so beautiful, so free from complicated contrivances, and so admirable in every respect that it is impossible for the mind to grasp them in all their relations without satisfaction and delight.

Foreign News.

By the British steamer Europa, which left Liverpool on the 8th inst., and arrived at Boston Saturday evening the 21st, we have received London papers up to the 7th. The English press is mostly occupied with the ordinary sequels to a change of Ministry. Christmas week, it seems, was unusually dull and cheerless; nothing but ugly weather out of doors; within doors, nothing but unsatisfactory talk of politics, from which little was to be gathered but that the new government had much irritation to conquer, many suspicions to remove, many prepossessions to surmount. Parliament stood adjourned to the 10th of February. The most considerable business on foot was the re-election of the ministerial candidates, whose seats in Parliament had been vacated by their accepting places in the new Administration. Most of these were going smoothly through the canvass, and being returned with little or no opposition. Lord John Russell was re-elected for London, Sir James Graham for Carlisle, Sir William Molesworth for Southwark, the Right Hon. E. Strutt for Nottingham, the Hon. W. F. Cowper for Hertford, Earl Mulgrave for Scarborough, Sir George Grey for Morpeth, and Mr. Baines for Leeds. The Right Hon. Edward Cardwell, also, president of the Board of Trade in the new Ministry, was returned for the city of Oxford, in the room of Sir W. P. Wood, whose appointment to the Vice-Chancellorship had rendered him ineligible. The Hon. C. P. Villiers, also, now Judge-Advocate-General, was chosen for Wolverhampton; Lord Alfred Hervey for Brighton; Lord Ernest Bruce, for Marlborough; and Mr. Moncrieff, for Leith Burghs; all without opposition. The result was the same with Lord Palmerston at Tiverton, with Lord Alfred Paget at Litchfield, and Mr. Bethell at Aylesbury. At Southampton, Sir A. E. Cockburn was opposed by Mr. Baillie Cochrane, but at last run in by a vote of 1096 to 595. At Gloucester, after a poll of several days, Admiral Berkeley was chosen over Mr. Hope by a vote of 761 to 670. Sir Charles Wood had a still closer canvass at Halifax, but at last run in by a majority of 56 over Mr. Edwards, the Derbyite candidate. But by far the most interesting contest was at the University of Oxford, where Mr. Dudley Perceval had been put in nomination against Mr. Gladstone. After a great deal of excited controversy, and after repeated openings of the poll, the vote at the latest accounts, stood 304 for Gladstone, and 324 for Perceval. It is deemed noteworthy that, at the beginning of the canvass, the first four voters were those of Justice Coleridge, and Drs. Jelf, Kynastan, and Jeune, all for Gladstone.

The *Guardian* has the following touching the Parliamentary prospects of the new Ministry:

"The Government of Lord Aberdeen will have a good majority in the House of Lords, including the whole bench of Bishops, without we believe a single exception. In the House of Commons, also, the adhesions are coming in day by day from the other side. Between forty and fifty of the dispersed Derbyites, representing town constituencies, and some from the counties, too, have already fallen away from an allegiance that has brought no benefit to the interests which they had fondly expected to serve." These *interests* are probably those that look for protection, which is irretrievably done for in England, and may be set down as an 'obselete idea' for the present.

Three Roman Catholic members from Ireland, Messrs. Keogh, Sadler, and Monsell, having accepted office in the new Government, the leading Romish journals of that country, organs of what is called the Irish Brigade, are furious against them. The *Nation*, it seems, 'expected nothing else than treason from such men!' And Mr Lucas of the *Tablet* has addressed a long letter to Mr. Keogh, giving him a terrible lashing. One would think the writer's tongue were made up of scorpions. Among other things, he retorts upon him as having said on a former occasion, that, 'let the Minister of the day be who he may—let him be the Earl of Derby—let him be Sir James Graham or Lord John Russell, it is all the same with us; and so help me God, no matter who the minister may be—no matter who the party in power may be—I never will support that minister or that party, unless he comes into power prepared to carry the measures which universal, popular Ireland demands.

The *Times* notes as a symptom of amendment, that Dr. Cullen simply writes himself "Paul Cullen, Catholic Archbishop," without territorial designation. The *Leeds Intelligencer* states that "the Hon. Miss Stapleton, sister to Lord Beaumont, has ronounced the errors of Popery. She received the sacrament at Carlton church on Christmas-day." Also, that "on Christmas-day, at Bradford, no less than twenty-nine couples were married at the parish Church." It would seem that some doubt and some curiosity exist as to Lord Aberdeen's Church views. A correspondent of the *English Churchman* states the following:

I observe that a contemporary of yours congratulates himself on the assumed fact that the Earl of Aberdeen, the new Primier, has inherited "true-blue" Presbyterian principles. I am apprehensive that your contemporary has some discoveries yet to make in reference to that noble Lord. The Earl of Aberdeen has at least one son in Holy Orders in *the Church of England*; and in addition to this, when the Russell Administration was defeated in the House of Commons some three or four years ago, and there was some expectation that the Earl of Aberdeen would have been called on to form a Government, *it was stated positively in High Church circles, that Lord Aberdeen had announced his intention of bestowing the first vacant Bishopric on Archdeacon Manning.*

On Monday evening the 3d inst., a splendid banquet was given to the Hon. J. R. Ingersoll, by the American Chamber of Commerce, at the Adelphi Hotel, Liverpool. Sixty gentlemen, among whom were the Earls of Derby and of Sefton, sat down to dinner, Mr. Eyre Evans presiding as Chairman. After the usual toasts steeped in loyalty had been given, the Chairman proposed "The health of the President of the United States;" which being duly acknowledged by the American Minister, the Chairman then gave as the toast of the evening, "The health of the Hon. Mr. J. R. Ingersoll, Ambassador from the United States to the Court of St. James." Whereupon Mr. Ingersoll delivered himself, as was fitting, of a much longer speech, which was immensely applauded. Lord Derby's speech, also, was received with scarcely less applause; and the whole entertainment passed off in a most genial and happy and fraternal spirit, the guests rising a little before 12 o'clock.

In France, the most remarkable event, since what was reported in our last, seems to have been the ceremony of re-opening for Divine worship the Church of St. Genevieve, lately known as the Pantheon. The supposed relics of the Saint had been torn from their shrine during the fury of the first revolution, and burned; but a small portion was believed to have been saved, and deposited in the Church of Notre Dame; and a great part of the ceremony is question was in transferring this from the Cathedral to the Church.——The English papers note that the Emperor, with all the eagerness of a *parvenue*, is surrounding himself with new-spun nobilities, salaries and titles flowing from him, as if his crown contained an ocean of wealth and honor. The French Court was getting to feel and to express, it is said, much soreness at the delay of the Northern Powers in formally recognizing the Empire. At length the ministers have presented their credentials, but in such a shape, that the Emperor had a good deal of hesitation about accepting them. In forming his household, the Emperor has had to take up with quite other names than he had hoped to place upon the list, those of great proprietors, eminent magistrates, financies and diplomatists not being at his service. This is regarded merely as a proof of the isolation in which he finds himself. But if the civil nobilities are wanting, the military and despotic tendencies of the Empire are abundantly represented by generals. Of the thirty-eight new-made Senators, nearly half are military men, most of whom owe their places and salaries, not to their services in the field, but to their being compromised in the success of the new government.

The latest dates from the city of Mexico was to the 12th inst., which is twenty days later than previously received. President Arista had resigned the Presidency of the Republic, and fled from the city. His troops also had been totally routed by the Revolutionists. Senor Cevallos, President of the Supreme Court, had been called to the head of the temporary Government.

Gleanings from Foreign Exchanges.

"In our notice, last week" says the *English Churchman*, of Dec. 19th, "of the election to the Bishopric of St. Andrew's we expressed our own very decided opinion, that the imputation of 'canvassing,' which the 'Protesters,' and other parties, had thought proper to bring against the Warden of Trinity College, would be found to be wholly unwarranted. We have great pleasure, therefore, in inserting the following letter from the Warden to the Primus of the Episcopal Church in Scotland. We are very glad Mr. Wordsworth has met the accusation in question in so direct and public a way. We must say we think it a very hard case that such a man should be driven to the necessity of taking such a step at all; but, the accusation having been made, it was far better to meet it at once in the most direct and straightforward manner. Surely it would be a far more charitable and Christian course of proceeding, if past services, and unblemished character, and unswerving fidelity in the Church's cause, were allowed to have at least a slight influence, in preventing the publication of charges, which, once made, can never be re-called, even though their utter groundlessness be demonstrated to the entire conviction of every candid and fair-judging individual. *Nescit vox missa reverti* is a maxim of which it becomes all men never to lose sight, but which we, who aspire to advocate so high and holy a cause as that of the Church, are, unless we very greatly mistake our duty, bound in an especial manner, strictly to observe. The following is Mr. Wordsworth's letter to the Primus:

"Trinity College, Glenalmond.

Right Rev. and Dear Sir:

As one of the charges contained in Mr. Lendrum's protest against my election to the Bishopric of this Diocese—I mean the imputation of "canvassing the Presbyters"—has been publicly and conspicuously taken up in an English Church newspaper (the *Guardian*,) I think it my duty to call for an investigation into that charge.

In the meantime, I beg to be allowed most solemnly to assure you, and through you all whom it may concern, that, of the Presbyters who voted for me, *not one individual was ever canvassed by me, either directly or indirectly, in person or by letter*; nor would such conduct have been consistent with the professions I had made, and the position I had occupied from the beginniug—viz, of one who *before the election* was perfectly willing to give way to any Presbyter who would be likely to be more serviceable to the Diocese, and more acceptable to the majority of the Clergy and Laity.

It is true that, *after the Synod* at which I was first elected, and the results of which placed the first issue in the hands of my supporters, I thought it right, not only for my own sake, but also for the sake of Peace and Charity, to seek for communication (first by letter, and afterwards in two instances in person) with four of the Presbyters who had voted against me, to each of whom I mentioned my communication with the others, and requested them to confer together, a course of proceeding of which, under all the circumstances, and knowing what influences had been used against me, I see no reason to repent, and which I shall be thankful to have investigated in the fullest manner.

I am, Right Rev. and Dear Sir, your very faithful servant,

Dec. 11. (Signed) Charles Wordsworth.
Right Rev. the Bishop of Aberdeen and Primus.

Ecclesiastical Intelligence.

A Baltimore correspondent of *The Register*, Philadelphia, says:

"One of the most auspicious events for the Church in this city, which have lately occurred, is the opening of Grace church. It belongs to a new congregation, of which the Rev. Thomas Atkinson, D. D., has been chosen Rector. It is situated at the corner of Park and Monument streets, in that part of the city formerly known as Howard's Park."

At the consecration of Bishop Wainwright, Nov. 10, 1852, there were more Bishops and clergy present than there were in the whole American Church at the time of his ordination to the Priesthood, which was in 1817; a fact which illustrates very forcibly the growth of the Church in this country. In 1817 the Church had 8 Bishops, and 253 Priests and Deacons.

It is gratifying to learn, as we do from the *Christian Witness*, that St. Paul's church, Boston, the Rev. A. H. Vinton, D. D., Rector, now has religious services daily at 8½ in the morning. So that the ancient and honored seat of Puritanism now has three churches where the voice of prayer and praise in the words of our Liturgy ascends daily, and two where it ascends twice every day. These are the Advent, St. Stephen's, and St. Paul's. That is more in proportion than we have in New York. Success to them! and to all who do likewise!

From the same paper we learn that on the evening of Sunday the 16th, 12 persons were confirmed by the Rt. Rev Bishop Eastburn, at the church of the Messiah, Boston, the Rev. G. M. Randall, Rector. Also, that on the Sunday evening preceding, his Right Reverence confirmed 13 persons at St. Stephen's chapel; which 13 were presented by the Rev. J. P. Robinson, Rector of the Free Church of St. Mary's, for Sailors. From which it appears that there are now two flocks in Boston which cannot hear the voice of their chief Shepherd, nor share the benefit of his Apostolic commission, without going away from their homes. We understand further, that at the church of the Advent, the Rt. Rev. Bishop Southgate, Rector, some twenty persons have lately been formally admitted to the Holy Communion without the Apostolic rite, on the apparently reasonable ground that they were desirous of being confirmed, but that confirmation was not in their case to be had. All which looks as if the Church were enjoying a fair degree of prosperity in Massachusetts.

On the first Sunday after the Epiphany, being the 9th inst., the Rt. Rev. Bishop Upfold, of Indiana, confirmed four persons at St. Paul's church, Jeffersonville. Also, on the evening of the same day he confirmed eight persons at St. Paul's church, New Albany. The Rt. Rev. Prelate preached on both occasions, besides cathechizing the children in the morning at Jeffersonville. He is now engaged in visiting the southern part of the diocese, and will not return to La Fayette, where he resides, till Ash-Wednesday. Meanwhile letters addressed to him will be forwarded to the parishes where he is to visit.

Dec. 26.—Sunday.—The assistant Bishop of Connecticut (Bishop Williams) visited the parish of St. Andrews, Bloomfield, preached, and confirmed three persons. In the afternoon he visited Trinity church, Tariffville, preached, and confirmed 10.

Ministers for the Turks Islands.—Bishop Spencer ordained Mr. Edward Barrow a deacon, on the 7th November, at Spanish Town, Jamaica. Mr. B. will proceed immediately to the Turks Islands, where a new and important mission is about to be opened.

TO CORRESPONDENTS.

Owing to some mistake which we cannot stay to explain, the communication of "B. T. O." designed for this week's issue, is obliged to be laid over till next week.

We must be excused from inserting the communication of "Justice," however we may acknowledge it to be just. We cannot see how it would be likely to remedy the grievance complained of. Besides, the publishing of it would countravene the rule we have laid down for our course, and the pledge we have given to the public.

Notices.

SOUTH BROOKLYN COURSE OF LECTURES.

The Rev. H. N. Hudson will deliver the Fifth Lecture of this course in the Hall of the church of the Ascension (corner of Sackett and Court Sts), on Monday evening, Jan. 31st, at 7½ o'clock. Subject—"The Right Sources of Moral and Political Knowledge." Tickets 25 cents, at the door. The Rev. Dr. Vinton will deliver the sixth lecture, on Wednesday evening, Feb. 2.

The third anniversary of "The Protestant Episcopal Mutual Benefit Society," will be celebrated in St. Bartholomew's church, on Sunday evening next, 30th inst., when a report will be presented, and a sermon preached by the Rev. Benj I. Haight, D.D. The Rt. Rev. Provisional Bishop will preside. Divine service to commence at 7½ o'clock. Jan. 26, 1853.

The Bishop of New Jersey will visit the parish of West Hoboken on Wednesday evening, Feb. 2nd, when the Rt. Rev. Prelate will preach and administer the Holy Rite of Confirmation and the Sacrament of Baptism.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The collections postponed last Sunday on account of the weather, will be made on Sunday morning, the 30th inst., in
Trinity church,
St. Pauls chapel, and
St. Johns chapel,
In aid of the funds so much needed to pay the stipends due to the missionaries of this Diocese.

The Church of the Nativity, Avenue C, will be opened for divine service on Sunday evenings, during the winter, at half past 7 o'clock.

Acknowledgments.

THE FLOATING CHURCH OF OUR SAVIOUR, EAST RIVER.

The subscriber very gratefully acknowledges the receipt of ten dollars from Messrs Stanford & Swords, being part of a donation placed for distribution in their hands by 'A Y,' to be appropriated to the relief of the poor.

Unwilling, while the other missionaries of our Church are so often properly appealing to the mercy of Christian hearts in behalf of the suffering poor, frequently to obtrude himself for the same purpose on their attention (although well persuaded that those in whose cause he is laboring have a most righteous claim on the liberality of their fellow men), he cannot but improve the present opportunity of assuring the kind donor that this much of the above amount is rightly and judiciously applied. This donation comes as a merciful relief to a poor sailor, in whose affliction his heart cannot but deeply sympathize. Six years this poor fellow has, with unbroken perseverance, followed the sea on a wooden leg, having suffered amputation just below the knee, in 1846, after a dreadful shipwreck, in which his limb was crushed, as the mainmast went by the board, while he was at work cutting it away.

Added to his affliction, another calamity, during the past year, has now completely prostrated him, and compelled him, in spite of his resolute devotion to his vocation, to quit the sea. In the Liverpool docks, the last May, a number of blocks fell from the hands of a man in the tops, and nearly killed him. He was taken up for dead, as he lay senseless on the deck, but was restored after awhile, with his right shoulder dislocated, and the nerve of his right arm so paralyzed and injured that his right hand now hangs powerless, dangling at his wrist. Thus disabled by the loss of his left leg and the use of his right arm, he became known to me, after I had seen him often occupying one of the seats in our chapel on a Sunday, during the last few months, with a wife, a Norwegian woman, sitting by his side. On visiting him, at his residence, I found him suffering without complaint, in obscurity, in a back upper garret, which could be reached only by three dark flights of narrow stairs, of a house in Cherry street, far in the rear, the entrance being by a long narrow alley way, between two high brick walls, extending half a block from the street. His wife was then sick in bed. They were destitute of coal, and the means to get bread, having parted with almost every article of furniture and clothing they possessed. Thus had they eked out a scanty subsistence during the summer (for seldom does a sailor ever beg), and now the cold hand of winter was upon them, and both of them unable to do it, if they could obtain, as was wholly unlikely, any work. He was then himself suffering much agony, from having walked too long on his artificial leg, while it was out of order (the spring being broken, causing a distressing jar to the bone at every step), and only because he had not had the means to pay for its repair. This was at the season of Christmas, just past, and he has since been confined to his bed, suffering more pain from inflammation of the stump and parts exposed by the amputation, than he did during the distressing operation, so long ago. Under these circumstances, to raise his spirits, which were now at last sinking under the pressure of so much calamity, I have taken him into keeping, with his wife (he has no children), if possible to diminish his sufferings for the next year, after which he may be able to perform some duties which will contribute to his own support. I should have been recreant to the sailors' cause, and to one of the objects of my mission, had I done otherwise.

I now respectfully lay his case before the true and feeling hearts of the merciful, and of such as are interested in the sufferings (and who is not) of those who go down to the deep. He is a Swede, and his Norwegian wife has been only three years in this country, and he feels that he ought not to throw her, an invalid, on the wide world, and especially here, a stranger in a strange land, though it may be true that the doors of a hospital (the poor, shipwrecked, disabled seaman's last retreat) are open to receive him.

He has followed the sea from his boyhood, and has faithfully toiled in storm, and danger, and hardship on the deep, the most of his days, and now, bowing with unrepining cheerfulness and Christian resignation to his hard lot, his case, I feel persuaded, cannot fail of enlisting the sympathies of many Christian hearts. Any donation for his and the benefit of other sufferers, the objects of my interest and care at this season, left with Messrs Stanford & Swords, they will kindly convey to me.

B. C. C. Parker, Missionary
in charge of the Floating Church of Our Saviour,
New York, Jan. 7, 1853. 114 East Broadway.

CHURCH OF THE GOOD SHEPHERD.

The Rector thankfully acknowledges the receipt of the following donations:

Thro' S & S, from A friend 25, a family mite 5.

Accept in return the blessings of the sick and destitute.
RALPH HOYT, Rector.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 18 inst.

Miss Margaret Norrie, John T Fisher, F S Winston, Mrs Susan Baker, Wm Kemble, 2 each—10.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Jan 25, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 18 inst.

Thos J Lenoir, Esq, of Forks of Pigeon, N C, to make his sister, Miss Sarah J Lenoir, of Fort Defiance, Caldwell co, a life member 10; Silas Sprague 1, John T Fisher 2, Thomas Ward 1, Miss Margaret Norrie 1, Mrs Susan Baker 1.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Jan 25, 1853. 20 John street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 11th ult. the following contributions, viz.:

Ch of St James the Less, Scarsdale, Rev W W Olsen 22; All Saints, N Y, Rev W E Eigenbrodt, from monthly offerings 125 57; St Stephens, N Y, Rev Dr Price 100; S S miss soc of ch of Epiphany, N Y 10; E G 2, by Rev Lot Jones. Totsl $259 57.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Jan. 24, 1853. 55 Water-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 11th inst., the following contributions, viz:

Ch of Holy Cross, Rev J I Turhed 15; Trinity, Plattsburgh, Rev J H Coit 5; St Peters, Lithgow, Rev H Wheaton 2; St Thomas, Amenia, Rev H Wheaton 2 18; St James, Newtown, Rev G A Shelton, monthly ofgs 10; St Marks, Malone 3 78. Total $37 96

C. N. S. ROWLAND, Treasurer,
Jan. 25, 1853. 55 Water street

PROT. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums since 14th ult:

B H Martin, an '52, 1; Mrs W J Cornell an 52 2: F H Trowbridge, don 3; Miss Mary M Neilson, an '52 and 53 4; John J Astor, Jr, do 15; James W Hayward, an '53 5; John J Astor, Jr, an, '53, 5; Coll in box at ch of our Saviour for books 20 67.

Annual Subscriptions for 1852 at 2: A Banning, F Mang, A L McDonald, J H Morris, Jr, Mrs Pierrepont, R H Goff, R Emmet, A P Pentz, Edmund Burke, R Strong, D M Stebbins, F H Trowbridge, Mrs Breese, R W Folger, E P Clay, Hosea Webster, Wm P Curtis, H Trowbridge: 19 at 2 each, 38.

Annual Subscriptions for 1852 at 5: Cunningham J Osborne, D Wagstaff, Mrs S Cornell, R D Van Wagenen, J M Browning, Sarah Richards, I L Aspinwall, J S Carpender, O J Cammann, Wm A Duncan: 10 at 5 each, 50. Total $144 67.

E. M. DUNCAN, Treas.,
Jan 25, 1852. 114 Wall st.

FREE CHURCH OF THE HOLY MARTYRS,

Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

Thro' S & S, from Mrs R 2; for the poor, from M R 5.

This aid has been very timely; many a desponding heart has been restored to gladness.

Donations may be left with Messrs Stanford & Swords, 137 Broadway, or with JAMES MILLETT,
Jan. 19, 1853. 308 Broome St.

THE POOR.

The subscriber thankfully acknowledges the receipt of the following donations for the poor of the Church of the Holy Evangelists:
M R, 5.

Further donations will be gratefully received, and prudently distributed, they may be left with Messrs Stanford & Swords, 137 Broadway, or with B. Evans, 172 Broome street.
BENJAMIN EVANS,
New York, Jan. 25. 1852. 172 Broome-St.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From M R 5, S C 20, E G 2, R T a carpet; by S & S, from A family missionary box for 1852 5, D H 10, S M C D P 20.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.
Lot Jones, 77 2d Avenue.

THE POOR.

St. Simon's German Free Church.

The subscriber gratefully acknowledges the receipt of the following donation:

Thro Messrs Stanford & Swords, A Lady, a bundle of clothing; A 5.

THOMAS COOK,
Jan. 25, 1853. 276 Houston street.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of Jan. 4:

West Troy, N Y, Trinity 13 72; Brandon, Vt, St Thomas 2 50; 'Nantucket' 2 50; Zions traveller 1; All Saints, Frederick, Md 4; Western 3; Calvert co, Md, Christ 10; Portsmouth, O, All Saints 5 50; Epis Institute, Mt Alban, D C, Md, chapel 9 20; St Albans, Union, Vt 10; Meherrin pa, Va 15; Wilmington, Del, St Andrews 22; Christianville, Hundred, Christ 10; Smyrna, St Peters 3 50; Canton, N Y, Grace 6; North Brandford, Zion, a com 5; Frederick co, Md, Zion 5. Thro E Wilcox, R A in Pa: Holmesburgh, Emmanuel 31 22; Westchester, Holy Trinity 33 35; St Michaels pa, Md 20; Abingdon and Ware, Va 20; San Augustine, Texas 10; Montgomery co, St Bartholomews pa 12. Thro J K Sass, R A in S C: Charleston, St Michaels 53, for Fa 5 09; miss soc 4 05; St Johns in the Wilderness 17 20; Trinity, Abbeville 7; St Stephens and Upper St Johns 135; an individual 10—231 24. St Pauls, Steubenville, Ohio, for Ill 23 25; a lady of St Thomas, Mamrenock, for Ark 1; Portsmouth, Va, Trinity 10; St Johns, St Louis, Mo 10; K, Georgetown, D C, half 2 50; miss soc, ch of Epiphany, N Y 10; Manchester, N H, St Michaels 15; St Annas, Fishkill Landing, N Y 42; Ottawa, Ill, Christ 6 82; Peru, St Pauls, 4 63; Farm Ridge, St Andrews 2 30; Elizabeth City, N C, Christ 15; Hudson, Ohio, Christ 6; Calvary, N Y 264 50; North Castle, St Stephens 5 13; New Castle, St Marks 1 31; Worcester pa, Md, half 5; St James, New town, N Y, for Ill 15; St James, Marietta, Ga, for Ark 10; ch of the Holy Innocents, Albany, N Y 10; Advent ofgs, college of St James, Md 17; Greenwich, Ct, Christ 16; St Johns, Montgomery, Ala 72; St Peters, Talbot co, Md 12; St Johns, Lafayette, Ind 11; S S St Pauls, Castleton, S I, 20; St Stephens, Ridgefield, Ct 22; St Pauls, St Louis, Mo 16; St Pauls, Angelica, N Y 11; Annunciation, New Orleans, La 30 20; Grace, Baltimore, special 1; for ch at Brownsville, Texas 10; St Pauls, New Albany, Ind 12 50; Emmanuel, Little Falls, N Y 4; Trinity, Claremont, N H 13; Trinity S S, Plattsburgh, N Y 11; infant schools 7. Thro E W Howard, Treas diocese of R I: St Peters, Johnston 6 35; St Stephens, Providence 53; Centurion ch, Old Point Comfort, Vt, for Ark 31; ladies sewing soc, for De 20; East Haddam, Ct 5; Somerset pa, Md 25 91, for Min 8; St Matthews, Wheeling, Va, half 16 50; St Pauls, Dedham, Mass 25 06; St Pauls, Boston 100; St Anns, Lowell 72; St Stephens, Pittsfield 42 21; Christ, Cambridge, 56; Christ, Houston, Texas 12. Total $1781 50.

St Peters, Lithgow, N Y 3; St Thomas, Amenia, N Y 5 69; St Pauls, Wallingford, Ct, half 25; Christ, Phila, Pa, 270; Christ, Adrian, Mich 3; Christmas offgs S S Trinity, Newark, N J 7 07; St James, Chicago, Ill 30; St Andrews, Meriden, Ct 18; Mrs G B 5; St Pauls, Huntington, Ct 6; St James, (Zoar) Newtown, Ct 4; Mrs M Hayden, Lexington, Va 5; St Peters, Drewsville, N H half 5; St Peters, Morristown, N J 12 86; Trinity, Asheville, N C half 2 50; St Lukes, Rossville, S I half 5 15; Miss Ass S S St Andrews, N Y 2 50; Total 409 77.

THOMAS N. STANFORD, Treas.,
Jan 25, 1853. 137 Broadway.

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Rt Rev W R Whittingham, D.D.
Rev F. L. Hawks, D.D., LL.D.
Rev Wm. J. Kip, D.D. Ja 29-6m

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Trinity Hall, July 10. jy24-tf

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Ja 29-3m

THEOLOGICAL BOOKS, for sale by
STANFORD & SWORDS, 137 Broadway.

Works of the Rev Daniel Waterland, D.D., with a review of the author's Life and Writings, by William Van Mildest, D.D. 6 vols. Oxford.

Correlative Claims and Duties; or an essay on the necessity of a Church Establishment in a Christian country for the preservation of christianity among the people of all ranks and denominations, and the means of exciting and maintaining amongst its members a spirit of devotion, &c., by Rev Samuel Charles Wilks. London.

The Province of the Intellect in Religion, deduced from our Lord's Sermon on the Mount, and considered with reference to prevalent error, by Thos. Worsley, M. A. London.

Sermons by Christopher Wordsworth, D.D., Dean of Bocking. London. 2 vols.

A Vindication of Christ's Divinity: being a Defense of some queries relating to Dr. Clarke's scheme of the Holy Trinity, in answer to a clergyman in the country, by Daniel Waterland, third edition.

The Divine Legation of Moses Demonstrated, by the Rt. Rev. William Warburton, D.D, Lord Bishop of Gloucester, tenth edition revised. 3 vols. London. Another copy in two vols.

The Chronological Prophecies; as constituting a connected system in which the principle events of the Divine dispensations are determined by the precise revelation of their dates; demonstrated in a series of lectures delivered in the Chapel of the Honorable Society of Lincoln's Inn in the years 1833–34–35 and 36, on the foundation of the late Bishop Warburton, by Frederick Nolan, LL D., F.R S., vicar of Prettlewell, Essex. London.

COURSE OF LECTURES
IN SOUTH BROOKLYN.

A course of Lectures on literary subjects, has been commenced in the Hall of the Church of the Ascension (corner of Sackett and Court Sts), South Brooklyn. The course will comprise seven lectures. The first three of which are by Prof. J. Wood Johns, S. R. A., of London, and late British Consul in Palestine—these will be descriptive of Oriental Countries and travels, and illustrated with brilliant paintings. The other four lectures will be delivered by the Rev. H. N. Hudson, Prof. John W. S. Hows, Rev. Francis Vinton, D.D., and Rev. Prof. Mahan. Mr. Johns gives his third lecture on Monday evening, 24th inst., at 7½ o'clock. Monday and Wednesday evenings are the regular lecture evenings. Tickets (to each lecture) 25 cents, to be had at the door.
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In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.

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For further information or entrance, early application should be made to the
oct28-tf REV P. L. JAQUES, Rector.

Poetry.

The Worth of Hours.

MILNES.

Believe not that your inner eye
Can ever in just measure try
The worth of hours as they go by.

For every man's weak self, alas!
Makes him to see them while they pass,
As through a dim or tinted glass.

But if, with earnest care, you would
Mete out to each its part of good,
Trust rather to your after-mood.

Those surely are not fairly spent,
That leave your spirit bowed and bent
In sad unrest and ill content.

And more, though free from seeing harm,
You rest from toil of mind or arm,
Or slow retire from pleasure's charm—

If then a painful sense comes on
Of something wholly lost and gone,
Vainly enjoyed or vainly done—

Of something from your being's chain
Broke off, not to be linked again
By all mere memory can retain—

Upon your heart this truth may rise—
Nothing that altogether dies
Suffices man's just destinies.

So should we live, that every hour
May die as dies the natural flower,
A self-reviving thing of power;

That every thought and every deed
May hold within itself the seed
Of future good and future need;

Esteeming sorrow, whose employ
Is to develop, not destroy,
Far better than a barren joy.

The following dialogue is from the Imaginary Conversations of Walter Savage Landor. To such as read it with the eyes of their hearts open, comment is needless; the piece will tell its own tale: they cannot fail to see that it is inexpressibly beautiful, yet not more beautiful than true, so far, at least, as truth is distinguishable from matter of fact. Mr. Landor's writings have much indeed of wrongheadedness and unamiable waywardness of temper; his political and religious antipathies thwarting the better powers and impulses of his nature, and venting themselves from time to time in the most wanton and morbid virulence. But when, in the strength of some particular mood of feeling or object-matter of thought, he escapes from these, and yields himself up unreservedly to the native promptings of his genius, it seems, often, as if all that is most beautiful in nature and in art were imaged in his mind in happier beauty. And then, such classical English! his thought being, so to speak, embodied and enshrined in transparency itself. His language seems a kind of verbal light, transmitting to us the workings of his mind, without being seen or thought of itself; as the light of heaven is to us the medium of all vision, and yet itself invisible. Read, and see if it be not so:

Roger Ascham and Lady Jane Grey.

Ascham. Thou art going, my dear young lady, into a most awful state; thou art passing into matrimony and great wealth. God hath willed it; submit in thankfulness.

Thy affections are rightly placed and well distributed. Love is a secondary passion in those who love most, a primary in those who love least. He who is inspired by it in a high degree, is inspired by honor in a higher: it never reaches its plentitude of growth and perfection but in the most exalted minds. Alas! alas!

Jane. What aileth my virtuous Ascham! what is amiss? why do I tremble?

Ascham. I remember a sort of prophecy, made three years ago; it is a prophecy of thy condition and of my feelings on it. Recollect thou who wrote, sitting upon the sea-beach the evening after an excursion to the Isle of Wight, these verses?

Invisibly bright water! so like air,
On looking down I feared thou couldst not bear
My little bark, of all light barks most light,
And look'd again, and drew me from the sight,
And, hanging back, breath'd each fresh gale aghast,
And held the bench, not to go on so fast.

Jane. I was very childish when I composed them; and, if I had thought any more about the matter, I should have hoped you had been too generous to keep them in your memory as witnesses against me.

Ascham. Nay, they are not much amiss for so young a girl, and there being so few of them, I did not reprove thee. Half an hour, I thought, might have been spent more unprofitably; and I now shall believe it firmly, if thou wilt but be led by them to meditate a little on the similarity of situation in which thou then wert to what thou art now in.

Jane. I will do it, and whatever else you command; for I am weak by nature, and very timorous, unless where a strong sense of duty holdeth and supporteth me. There God acteth, and not his creature.

Those were with me at sea who would have been attentive to me if I had seemed to be afraid, even though worshipful men and women were in the company; so that something more powerful threw my fear overboard. Yet I never will go again upon the water.

Ascham. Exercise that beauteous couple, that mind and body, much and variously, but at home, Jane! indoors, and about things indoors; for God is there, too. We have rocks and quicksands on the banks of our Thames, O lady, such as Queen never heard of; and many (who knows how soon!) may be engulfed in the current under their garden walls.

Jane. Thoroughly do I now understand you. Yes indeed, I have read evil things of courts; but I think nobody can go out bad who entereth good, if timely and true warning shall have been given.

Ascham. I see perils on perils which thou dost not see, albeit thou art wiser than thy poor old master. And it is not because Love hath blinded thee, for that surpasseth his supposed omnipotence; but it is because thy tender heart, having always leant affectionately upon good, hath felt and known nothing of evil.

I once persuaded thee to reflect much; let me now persuade thee to avoid the habitude of reflection, to lay aside books, and to gaze carefully and stedfastly on what is under and before thee.

Jane. I have well bethought me of my duties; O how extensive they are! what a goodly and fair inheritance! But tell me, would you command me never more to read Cicero and Epictetus, and Plutarch and Polybius? The others I do resign; they are good for the arbor and for the gravel-walk; yet leave unto me, I beseech you, my friend and father, leave unto me for my fireside and for my pillow, truth, eloquence, courage, constancy.

Ascham. Read them on thy marriage-bed, on thy child-bed, on thy death-bed. Thou spotless undrooping lily, they have fenced thee right well. These are the men for men: these are to fashion the bright and blessed creatures whom God one day shall smile upon in thy chaste bosom. Mind thou thy husband.

Jane. I sincerely love the youth who hath espoused me; I love him with the fondest, the most solicitous affection; I pray to the Almighty for his goodness and happiness, and do forget at times, unworthy supplicant! the prayers I should have offered for myself. Never fear that I will disparage my kind religious teacher, by disobedience to my husband in the most trying duties.

Ascham. Gentle is he, gentle and virtuous; but time will harden him; time must harden even thee, sweet Jane! Do thou, complacently and indirectly, lead him from ambition.

Jane. He is contented with me and with home.

Ascham. Ah, Jane! Jane! men of high estate grow tired of contentedness.

Jane. He told me he never liked books unless I read them to him; I will read them to him every evening: I will open new worlds to him richer than those discovered by the Spaniards: I will conduct him to treasures, O what treasures! on which he may sleep in innocence and peace.

Ascham. Rather do thou walk with him, ride with him, play with him, be his fairy, his page, his everything that love and poetry have invented; but watch him well; sport with his fancies; turn them about like the ringlets round his cheek; and if ever he meditate on power, go toss up thy baby to his brow, and bring back his thoughts into his heart by the music of thy discourse. Teach him to live unto God and unto thee; and he will discover that women, like the plants in woods, derive their softness and tenderness from the shade.

Youth's Department.

Rosa's Birthday.—One afternoon, Rosamond Hamilton and her aunt Fanny were alone in the parlor. Rosa had brought her little chair close to the rocking-chair I was sitting in, and was telling me about a little playmate of hers. All at once she exclaimed,

'Oh, aunt Fanny! to-morrow is my birth-day; to-morrow I shall be six years old! Are you not *so* glad, aunt Fanny?

'Yes, I am glad to see you so happy in view of it. But, Rosa, if I were you, I would make to-morrow a very happy birth-day, the happiest birth-day you ever had. You can if you wish to.'

'How, auntie? I do wish to.'

'Well, my dear girl, as we grow older we want to grow better; and if I were you, I would resolve, when I was six years old, to control my temper. A little girl so old as that can surely govern herself. That naughty temper, when it rises, makes you very unhappy and very disagreeable to your friends; and now that you are beginning a new year of your life, would it not be well to try to subdue it? If, on your sixth birth-day, you should begin to be sweet-tempered, gentle, and thoughtful, would it not be a very happy birth-day?'

'Yes, auntie; but I cannot help getting angry sometimes. People do such provoking things, and make me angry.'

'No, Rosa; they do not *make* you angry.—They perhaps tempt you to be; but temptation can be resisted. All good persons are tempted to do wrong, and it is because they do not yield to the temptation that they are good. It is very hard to be good when you are tempted; but you know God can give you strength, and that he will, if you really wish him to help you to be good.'

This Hand never struck Me.—We recently heard the following most touching incident. A little boy had died. His body was laid out in a darkened, retired room, waiting to be laid away in the lone, cold grave.

His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death. As they stood gazing upon the form of one so cherished and beloved, the little girl asked to take his hand. The mother did not at first think it best, but as her child repeated the request, and seemed very anxious about it, she took the cold bloodless hand of her sleeping boy, and placed it in the hand of his weeping sister.

The dear child looked at it a moment, caressed it fondly, and then looked up to her mother through the tears of affection and love, and said, 'Mother, this little hand never struck me!'

What could be more touching and lovely?

Young readers, have you always been so gentle to your brothers and sisters, that were you to die, such a tribute as this could be paid to your memory? Could a brother or sister take your hand, were it cold in death, and say, 'This hand never struck me!'

What an alleviation to our grief when we are called to part with friends, to be able to remember only words and actions of mutual kindness and love. How bitter must be sorrow, and how scalding the tears of an unkind child, as he looks upon the cold form, or stands at the grave of a brother or sister, a father or mother, towards whom he had manifested unkindness. Let us all remember that whatever we sow in this respect, that we shall also reap.—*Well-Spring.*

"Come this way, Father."—During a visit to the sea-shore of our State, some two years since, with a party of friends, it was proposed one bright afternoon that we should make up a party and go down the harbor on a fishing excursion. We accordingly started, and after sailing about three miles, a young lady of the company declined going farther, and requested us to land her on one of the small islands in the harbor, where she proposed to stay until our return. My little boy, then about four years old, preferred remaining with her. Accordingly we left them and proceeded some six miles farther. We remained out much longer than we intended, and as night approached a thick fog set in from the sea, entirely enshrouding us. Without a compass, and not knowing the right direction to steer, we groped our way along for some hours, until finally we distinguished the breaking of the surf on the rocks of one of the islands, but were at a loss to know which one of them. I stood up in the stern of the boat, where I had been steering, and shouted with all my strength. I listened a moment, and heard through the thick fog and above the breaking of the surf, the sweet voice of my boy calling, "come this way, father! steer straight for me—I'm here waiting for you!" We steered by that sound, and soon my little boy leaped to my arms with joy, saying, "I knew you would hear me, father!" and nestled to sleep in my bosom. The child and the maiden are both sleeping now. They died in two short weeks after the period I refer to, with hardly an interval of time between their two deaths. Now tossed on the rough sea of life, without compass or guide, enveloped in fog and surrounded by rocks, I seem to hear the sound of that cherub voice calling from the bright shore "Come this way, father! steer straight for me!" When oppressed with sadness, I take my way to our quiet cemetery, still as I stand by one little mound, the same musical voice echoes from thence, "Come this way, father! I'm waiting for thee!"

Miscellaneous Clippings.

Extract from Kirwan's Letters from Abroad to the "New York Observer."

Liverpool is purely a commercial city, displaying little of either taste, or beauty. There is much wealth, and solid worth, and active philanthropy there; but its public buildings possess no architectural beauty, its most fashionable residences look plain anp dingy; and with the exception of Prince's Park, which lies outside the city, we observed not a place, or a spot to be compared with any of the parks, or many of the streets which adorn New York or Philadelphia. Save for a man of business, I consider it a most uninviting place of residence.

The name of Dr. Raffles, for many years a distinguished minister of that city is quite familiar to our American ears. Through a mutual friend, rising to a distinguished rank among the merchants of that city, I had a most pleasant introduction to him. He invited us to breakfast. We went at half-past eight, and left at ten o'clock. The visit was remarkably pleasant. He is a man of medium height, of full habit, with a full and fresh English face; his external man strongly recalling to memory the late Dr. Codman, of Dorchester. He is full of information—free and frank in conversation—abounding in anecdote; and these conected and enlivened with a vein of humor and wit, make him a most agreeable companion. Although probably turned of 60 years, he is yet in the full moon of life, and the active, efficient, beloved pastor of one of the largest congregations of that commercial emporium. With dramatic humor, which exhausted all our power of laughter, he narrated some incidents illustrating the absurdities of popery, and the gross frauds practiced by the priests upon their people. Of these the following is a specimen:

An Englishman in Ireland was introduced to a popish chapel there, when souls were to be delivered from purgatory. The place was brilliantly lighted. The priest sat at a table on which the relatives of the departed whose souls were to be released, laid money as they passed. Having collected his wages, the priest commenced his operations; and soon announced that the souls were liberated, and would speedily make their appearance. Immediately a part of the floor opened, and there issued from it small living creatures of red color, to the joyful amazement of all present. One of these creatures jumped near to the Englishman, who seized it, and, putting it in his pocket, rushed out. Breathless, he soon entered the parlor of his friend, exclaiming, as he flung the living creature upon the table, "there is a soul just delivered from purgatory." It was found to be a frog dressed in red flannel! He was told as he valued his life not to reveal the deception, at least until he had crossed the channel.

Whilst it is difficult to give credence to a story like this, those acquainted with the many uses made of purgatory to filch money from the pockets of the ignorant and superstitious, will not deem it incredible. But it requires the Doctor's manner to give it the effect which it produced upon us. He suited admirably the action to the word.

The Supreme Court on Fillibustiering.—We published yesterday morning, an opinion recently delivered by the Supreme Court of the United States, which is looked upon as one of the most important ever given by that august tribunal. As it covers the whole question of 'fillibustiering," and defines the rights, risks, and immunities of American citizens who engage in any way in aiding Revolutionary struggles abroad, it is of special interest and value at the present time.

The facts in the case are, briefly, these: The defendant, during the progress of the Texan Revolution, desiring to carry on the Revolutionary cause, sold large tracts of land to the defendants—title to which he covenanted to make at any time when called upon by the purchasers. The purchase money was expended in equipping soldiers for the Revolutionary army; and, after the establishment of Texan Independence, defendant received the thanks of the Congress of the new Republic, and was reimbursed all the expenses incurred by him during the war, in the public service, including the price of these lands. Subsequently he was called upon to make title to the lands sold to plaintiffs, which he refused. Suit was brought to compel him to the performance of his covenant, and he set up in defense, the allegation that the contract was void, because in contravention of the neutrality laws of the United States. The cause was ably argued, and the Court, in the opinion we published yesterday, sustained the defense, and thus rendered judgment against the contract.

This decision is destined to exert a more important influence upon public opinion, in regard to our neutral duties as a Nation, and as individual citizens, than any other single public act that has transpired since the Proclamation of President Washington, annulling our treaty, offensive and defensive, with France. It will be seen by the careful reader of the Opinion, that the doctrine is, for the first time, promulgated by the highest Court of Judicature in the land, that every individual in the country, is bound to do nothing whatever, that shall have a tendency to injure or harm, in the remotest degree, a Nation with which we are at peace: that, in other words, as a declaration of war against any Nation, puts *every individual citizen* in the country *at war* with that enemy; so a declaration or treaty of peace between us and our friend, obligates every man, woman, and child in the country, to keep the peace towards that friend. Consequently, no contract entered into by any of our citizens, which shall tend to break that peace in any way whatever, will be enforced by the Courts of the United States. Instead of leaving the violation of the letter or spirit of neutrality laws to the operation of their specific penalties, or to the vengeance of the Nation affected by the infraction of those laws, the Courts step in and adds a pecuniary penalty, by voiding the contracts made under such circumstances; and by this course, actually discriminates in favor of one of two partners in a joint delinquency, by depriving one of them of his money, while it secures the sum in dispute to the other.—*N. Y. Daily Times, Jan. 15th.*

Great Men's Dying Thoughts.

The dying testimony of great men to the truth and value of the gospel, is often and loudly and justly proclaimed to the world.

The case of Mr. Webster is in point. He took special pains during the last days of his life, to put his opinions beyond the reach of suspicion. And now religion has a right to point to the dying declarations of such a man, and to say that if religion is good for Mr. Webster to die by, it is good for all.

We have received communications from some, we have read remarks in the papers of others, who question the sincerity of Mr. Webster's faith and repentance, insisting that religion suffers when great men are made saints at death, who have been less than the least of saints while they lived. To this exception, we reply that it is not our prerogative to sit in judgment on the heart of any man. To his own master every man stands or falls. If Mr. Webster is moved to record his great name at the foot of a dying declaration that he believes in "GOD, the Father, Son and Holy Ghost," it is our privilege, in which we take profound satisfaction, to record that fact, and tell the world of it. Here is the great truth attested by the sign manual of the greatest intellect of this land, that the Christian religion is of God: that the gospel scheme is the only plan of salvation, and men may LIVE in trade, and politics, and pleasure, and sin, but when they come to die, they will need the support of spiritual religion.

Sincerely do we wish that other great men who have passed away, had left behind them similar testimonies. What are the views of men of thought as they stand at the gateway of eternity, and look in, is a subject of intense interest to every inquiring mind. And it is true that with only here and there an exception, the last thoughts of our great men are turned on Christ. To the young these truths convey a great lesson. But to the men of the age, to statesmen and men of business, pressing on with the cares of the world on their hearts, these truths repeat a solemn call to all to bear in mind the oft repeated line, "The path of glory leads but to the grave."—*New York Observer.*

Ancient and Modern Cities.—We are to consider London as a considerable city, and New Yorkers regard their village as an immense municipality. But if the Mayors of Nineveh and Babylon could revisit the earth, they would laugh at the pretensions of the moderns. The area of Babylon was 225 square miles, and that of Nineveh 216 square miles, while that of London and its environs is but 114 square miles.

Virginia and Liberia.—During the years 1851 and 1852, there have been transported from Virginia to Liberia, 333 free negroes, at a cost of $19,280. Of this sum, only $4750 have been drawn from the treasury—while the tax upon the free negroes has, in the same two years, amounted to at least $15,000. Of the $19,280 expended in the transportation of free negroes from this State, in the year 1851 and 1852, the Colonization Society has collected from individual subscriptions, &c., the sum of $15,225.

A Word on Lectures and Lecturers.—One would imagine, on first thought, that there is a vast amount of information to be gained by attending public lectures. If full confidence could be placed in the speaker, it would unquestionably be a quick, easy, and cheap mode of obtaining instruction. But dependence cannot always be placed on the truth of a lecture. Prejudice is the great stumbling block upon which these teachers often founder. They often bring forth theories of a visionary character, evidently the effects of a disordered and disorganized brain. The lectures of the season have embraced a vast range of subjects; but perhaps the question of education is the most important of any that has yet been discussed. The views of the opponents of State education have met with recent champions in the persons of Messrs. Hughes and McMasters. The latter, in recently introducing his subject to his audience at Metropolitan Hall, might very properly have taken the text—

"Blessed are the ignorant."

He endeavored to prove that secular education engendered a love of cheap, debasing literature, and that ignorance—total ignorance—was better than the present state of things, either here or in England. But hear what he says: "No man ever was, or ever will be free, who is not really educated."

It appears from Mr. McMasters, however, then, that secular instruction is not education, and that the teacher must look after the soul as well as the mind.

Archbishop Hughes threw some new light on Mr. McMasters' ideas, and we learn from him that State Schools should be abolished; or if the State desires its children to be educated, it must also vote a sufficient sum of money for that purpose to the Catholic Church. Such a proposition is not practicable nor just. If it were done in one case, all religious and irreligious bodies would demand the same privileges. The result of these discords, disputes, and animosities, will ultimately end in the persecution of the one or the other of the religious sects. How much better to leave the spiritual concerns of the children to the parents, or their pastors or priests. As Mr. Fox said in the House of Commons: "Instruction is the intelligible communication of knowledge, and the training and drilling of the faculties, which can be accomplished either by the agency of legislation, or the efforts of the schoolmaster."—*N. Y. Express.*

Railroads in the United States.—On the first day of January there were in the United States 13,227 miles of completed railroad, 12,928 miles of railroad in various stages of progress, and about 7,000 miles in the hands of the engineers, which will be built within the next three or four years—making a total of 33,155 miles of railroad, which will soon traverse the country, and which at an average cost of $30,000 (a well ascertained average) for each mile of road, including equipments, etc., will have consumed a capital amounting to $995,650,000, or in round numbers—$1,000,000,000—one billion of dollars; a sum which at 6 per cent. would yield $60,000,000 annually, or more than sufficient to cover all the expenses of the United States Government and of the Governments of every State composing the United States!—if administered with republican economy.

Judge Phelps again a Senator.—The telegraph brings intelligence of the appointment by the Governor of Vermont of Samuel S. Phelps to be United States Senator in the place of William Upham deceased. Mr. Phelps had already served twelve years in the Senate, and has acquired a national reputation. In comprehensiveness and clearness of intellect, in broad statesmanship and manly independence, he will not have his superior in the present Congress. In 1850 he distinguished himself by the bold stand he took at the very outset in favor of the Compromise. He was one of the Committee of Thirteen which devised that series of measures, and defended its leading principles in a set speech two days before the bill was presented to the Senate by Mr. Clay, and six weeks before the memorable seventh of March when Mr. Webster defined his position in regard to them. This speech of Judge Phelps was exceedingly powerful both in logic and in wit. As was well observed at the time, it was the first bucket of water which reached the fire. It was entitled to the more admiration, in that it cost him a large share of the great popularity he had previously enjoyed in his native State. It was an act of self-sacrificing patriotism such as is too seldom witnessed. In thus returning Judge Phelps to the Senate which he once so signally adorned, Governor Fairbanks has earned the thanks of the whole country: and the more so because it involved a departure from the settled Vermont usage of choosing one Senator from the eastern and the other from the western portion of the State.—*Courier and Enquirer.*

A Bull Killed by an Elephant.—A correspondent of the Baltimore Patriot, writing from Athens, Ohio says: "The other day, as a caravan of rare animals, including one that traveled with a trunk, were passing up Federal Creek, Athens county, Ohio, it encountered a sturdy Buckeye driving a large bull. Now this bull, unlike some people, had never seen "the elephant" before, and when the "critter" came in sight, commenced making his fore feet familiar with the "free soil," and his lungs familiar with their accustomed exercise. His driver and owner warned Mr. Barnum's agent to get his elephant out of the way. But Mr. Barnum's agent said he "would risk his elephant if Buckeye would risk his bull." Whereupon Western Taurus renewed his bellowing, and made a desperate lunge at the huge monster of India. The contest was somewhat similar to some political ones, for the elephant with one blow from his trunk stretched the bull on the ground, breaking three of his ribs, and driving the breath so far from his body that it has utterly refused to return. My Buckeye friend was obliged to be contented with Mr. Bull's beef, tallow and hide, whilst the elephant and his driver went on his way, driven by his whistling and whittling attendant.

A Hint to Naturalists.—Prof. Fleming of Edinburgh, read a paper before the Royal Physical Society, the object of which was to guard Naturalists against the use of cedar cabinets for the preservation of their specimens. It appears that a vapor arises from the wood, which settles in the form of a viscid gum on minerals, shells, coins, and plaster casts, which greatly injures the specimens. He recommends the American fir as decidedly the best wood which can be used for this purpose.

If you know any thing that will make a brother's heart glad, *run quick and tell it;* and if it is something that will cause a sigh, *bottle it up.*

THE EVERGREEN FOR 1853.

On the first of January next will be issued the first number of Vol. X of the Evergreen, or Church Family Magazine.

The Evergreen will continue to be devoted to the interests of the Family and the Church. Its object is to supply wholesome and entertaining reading for the Christian Family, combined with instruction in the great principles of religious truth, to be a welcome visitor in every domestic circle, and an efficient aid in imparting and enforcing that instruction which lies at the foundation of all true usefulness and knowledge.

The proprietor will be aided by the following, among other contributors:

Rev Henry N. Hudson, Rev J. H. Ingraham,
Rev Frederic W. Shelton, Rev Jesse A. Spencer, DD.

"B. T. O." and "O" will also continue their contributions to the Magazine; as will also many others, whose names we are not at liberty to use.

For the purpose of encouraging the formation of clubs, the Magazine will be furnished at the following rates:

1 copy for one year		$2 00
2 Copies, or more, for one year		1 50 each.
6 "	"	8 00
12 "	"	15 00
20 "	"	23 00
30 "	"	30 00

The payment in all cases to be invariably in advance.

Persons intending to form clubs are requested to do so forthwith, and notify the proprietor of the number of copies wanted, that he may know how to regulate the edition for the ensuing year.

Each number will contain 32 pages and a beautiful steel engraving.

The Evergreen is recommended by
Rt Rev B. T. Onderdonk, D.D., Bishop of New York.
Rt Rev Jonathan M. Wainwright, D.D., Provisional Bishop of New York.
Rev William Berrian, D.D., Rev A. Bloomer Hart,
Rev John McVickar, D.D., Rev W. Walton, D.D.
Rev John F. Schroeder, D. D., Rev Caleb Clapp,
Rev Samuel Seabury, D. D., Rev Alex. S. Leonard,
Rev Joseph H. Price, D. D., Rev G. H. Houghton,
Rev Chas. W. Hackley, D.D., Rev Cor. R. Duffie,
Rev Benj. Evans, Rev Geo. B. Draper.

☞ The postage is *one cent* to all parts of the United States.

All letters to be post-paid and addressed to
WILLIAM H. ONDERDONK,
Proprietor of the Evergreen,
Nov 20–tf 9 Spruce-street, N.Y.

THE CHILDREN'S MAGAZINE.
24 PAGES, 18mo., MONTHLY.

Published by the General Protestant Episcopal Sunday School Union.

Terms.—For a single copy, twenty-five cents per annum; for Fifty copies, ten dollars per annum; *Payable always in advance.*

UNDER THE NEW POSTAGE LAW

It will be chargeable with postage as follows:

To any post-office in the State of New York, 3 cents per annum, *(payable by the Subscriber to the Magazine,) quarterly, in advance.*

To any part of the United States 6 cents per annum, *(payable by the subscriber to the Magazine) quarterly in advance.*

☞ *For eleven dollars and sixty-eight cents remitted to the undersigned, in current bills and postage stamps, fifty copies of the Magazine will be sent, postpaid, for one year, to any part of the United States. Or, twenty-five copies for five dollars and eighty-four cents, remitted as above.*

The Children's Magazine will enter its 25th year with January, 1853, having a larger list of subscribers than at any earlier period.

No pains will be spared to render it attractive and interesting, as well as instructive.

Those who would subscribe are requested to do so early, *with direction as to the mode of transmission of their numbers.* The mail will in most cases be found the preferable mode. Address orders to

DANIEL DANA, Jr, Agent,
dec11–12t No. 20 John St., New York.

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Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No 6 Burling Slip, N. Y., by LUCIUS HART.
Ja 1p–1y

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleeker st. cor Wooster st.

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.

The above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.

Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.

References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.
Aug. 28. 6m

$1,524,258.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of October, 1852
Office, No. 11 Wall Street.

In seven years from its commencement, this company, after paying expenses, also dividends to the amount of $227,000
Has paid losses amounting to 790,663
And has now invested, drawing interest, 1,524,258

The recipients of the money paid for losses were
164 Widows,
580 Children,
19 Parents,
17 Brothers and Sisters,
66 Creditors.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician.
L. C. Grover, Counsel.
James Stewart, M. D., Medical Adviser.
JOS. L. LORD, Agent, New York.

N B The company has complied with the law of this State, and deposited with the Comptroller $100,000 tf

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

Feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CHURCH BELLS.

Church, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6if

JUST RECEIVED FROM THE LONDON PUBLISHERS.

Sympathies of the Continent, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgau, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.

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Episcopal Collegiate Institute, Clifton, Staten Island, Rev. T. Towell, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:

The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D. LL.D.
Rev W Berrian, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
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LAYMEN.
Wm H Aspinwall, Esq, John J Boyd, Esq;
Messrs D Appleton & Co, R C Wetmore.
Sept 25–6mS

Classical and Commercial Boarding School for Boys, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance.* Modern Languages and Music *extra.*

For more particular information address, the Rev. D. P. SHORT, Ridgefield, Conn.

REFERENCES.
Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D.
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D. "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox
Sep 11–6m

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

Quarterly Statement of the New York Life Insurance Co.
From July 1, 1852, to October 1, 1852,

During the quarter 244 policies have been issued.

The premiums received during the same time amounted to	$85,524 32
The losses paid during the same time amounted to	19,750
Assets.	
United States and N. Y. State Stocks,	252,806 75
Bonds and mortgages	91,466 00
Cash in bank,	15,578 06
Premium Notes on Life Policies,	225,524 91
Premium on policies in the hands of Agents,	4,484 28
	589,860 00

MORRIS FRANKLIN, President.
Pliny Freeman, Actuary.
New York, Dec. 25, 1852. tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $003 upwards.

CLERICAL TAILOR.

Nelson Jarvis, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " or *Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

Domestic Servants. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

ESTABLISHED 1810.

Joseph Battin, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

For sale at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

The objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.

Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio.
Officers for 1852–3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
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Treasurer, T D Meigs, Cumberland st. near Atlantic.

Trustees.
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Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8–tf

SOMETHING FOR THE YOUNG.

The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

CHURCH ORGANS.

Henry Erben, 172 Centre St., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars. enquire at the Manufactory.
New York, Sept. 6, 1851.

Book of Common Prayer. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

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Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,

Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

—TERMS—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.

JOHN HECKER, Proprietor.